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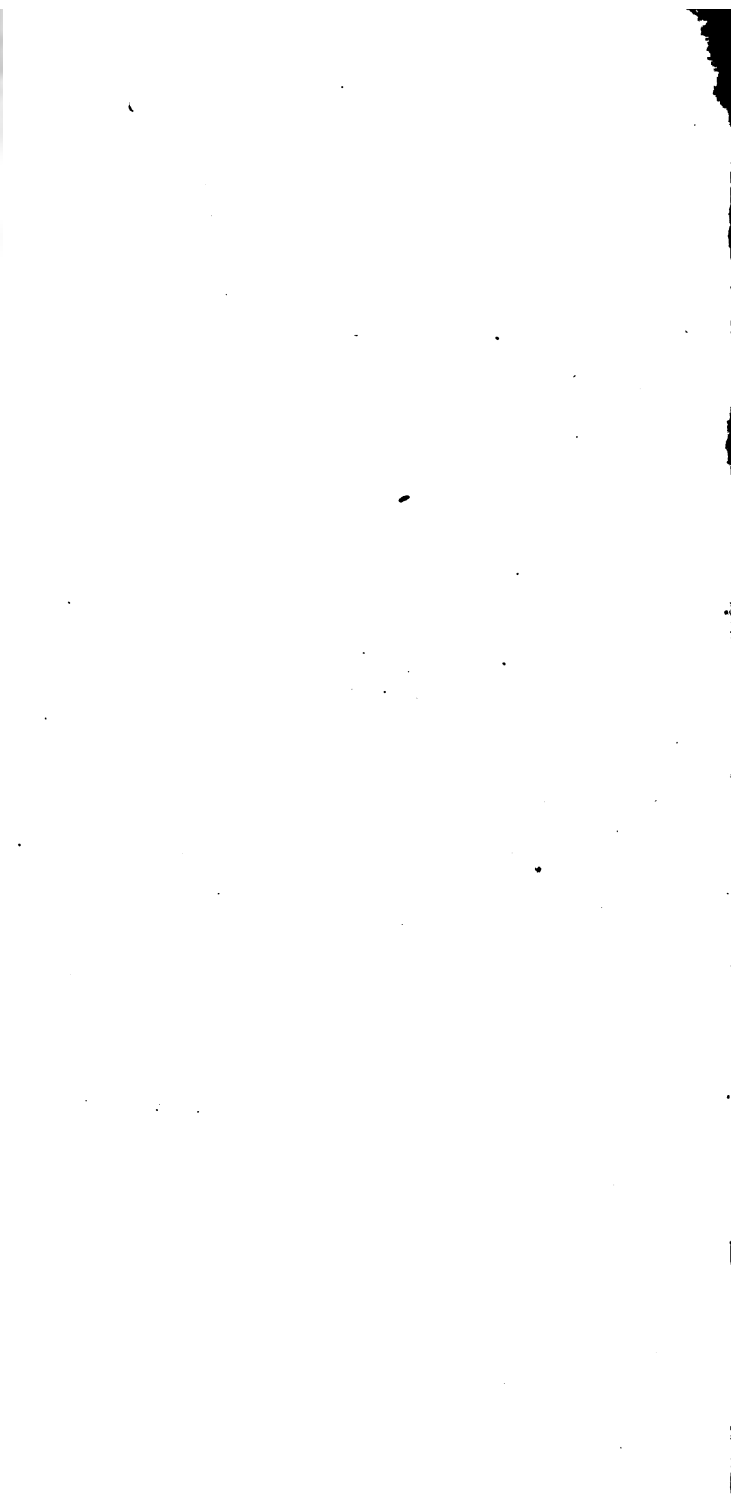


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DISSERTATIONS

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ON THE

2201 L57

PROPHECIES

OF THE

OLD TESTAMENT.

IN TWO PARTS.

PART I.

Contains all such Prophecies AS ARE APPLICABLE to the COMING OF THE MESSIAH: THE RESTORATION OF THE JEWS, AND THE RESURRECTION OF THE DEAD: whether so applied by JEWS or CHRISTIANS.

PART II.

Contains all such Prophecies as are applied to the MESSIAH by CHRISTIANS only, but which are shewn not to be APPLICABLE to the MESSIAH.

BY DAVID LEVI,

Author of LINGUA SACRA, the CEREMONIES of the JEWS, &c. &c. &c.

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STRENGTH OF MATERIALS

BY DR. J. H. COOPER, M.A., D.Sc., F.R.S.

LECTURER IN MECHANICS, UNIVERSITY OF CAMBRIDGE

SECOND EDITION

WITH NUMEROUS ILLUSTRATIONS

AND A LARGE APPENDIX

BY DR. J. H. COOPER, M.A., D.Sc., F.R.S.

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Tappan Pres. Associn.
7th
5-8-1924

DEDICATION

TO

SAMUEL BARRETO da VEIGA, M. D.

OF KINGSTON, JAMAICA.

SIR,

HONoured by your friendship, and distinguished by your voluntary and unsolicited Patronage, it would ill become me, to neglect this opportunity of paying you my tribute of Gratitude, and expressing my warmest acknowledgments for favours, rendered doubly obligatory by the manner of conferring them. But the encouraging reception that the first volume experienced at
your

your hands, and the high encomiums you was pleased to bestow on it: your general Erudition; your veneration for our most holy Religion; and the high esteem you are held in by those that have the happiness of knowing you, all point out the peculiar propriety of inscribing a work of this nature to your Name.

That you may long live to be an honour and an ornament to our Nation, is the unfeigned and ardent prayer of

S I R,

Your much obliged,

And most Obedient,

Humble Servant,

D. LÉVI.

*Green Street
Mile End New Town.
August 19. 1796.*

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ERRATA.

Page 28, line 4, from bottom, for and read as.

— 38, l. 9, from b. for as the Prophet Isaiah says, r. as this Prophet says.

— 115, l. 17, for theirs, r. their hearts.

— 119, l. 10, before is, r. it.

— 216, l. 6, from b. for fix r. seven.

— 237, l. 17, for unwearry r. unwary.

— 261 Note, l. 2, from b. for Howbigant r. Honbigant.

— 277 l. 10, for though r. through.

— 310 l. 14, for magnificent r. magnificent.

DISSERTATIONS

ON THE

PROPHECIES.

THE tenth prophecy commences Chapter liv. verse 1. and is continued to the end, of the last verse of chapter lv.

The purport of this prophecy is, to comfort the Jewish nation, and prevent its despair in this long and dreadful captivity; and, under the image of a barren woman, who did not bear, and was deserted by her husband, the Prophet exhorts her to rejoice, and express her Joy in the liveliest manner, on the reconciliation of her husband, and the great increase of her family; as-

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furing her that she shall no more go into captivity, &c. as will be seen in the explanation,

In verse 1st. He says, "Shout for joy, O thou barren. that didst not bear; break forth into Joyful shouting, and exult, thou that didst not travail: for more are the children of the desolate, than of the husbanded woman, saith the LORD." The barren woman denotes the Jewish nation, which in captivity, is as a barren woman, deserted by her husband; and the husbanded woman, denotes the Gentiles, who enjoy plenty and peace, in their own country, as a woman that lives at ease with her husband, and is surrounded by her children. Thus also the Psalmist compares the nation in captivity, to a barren woman *, "He maketh the barren woman to dwell in the midst of her household, (and to be) the Joyful mother of children." The Prophet verse 2d. continues to pursue the figure, Saying, "Enlarge the place of thy tent; and let the canopies of thy habitations be extended: spare not; lengthen thy cords, and firmly fix thy stakes." By this figurative expression, the

* Psalm cxiv. 9.

Prophet informs us of two things; first, the increase of the nation, which is represented, by the command of extending the canopy, and lengthening the cords, that they may have more room: and secondly, the firmly established state of the nation; so that they shall no more go into captivity; and which is shewn by the firmly fixing the stakes: for during the captivity, that the nation was bandied about, and driven from place to place, their tent of course, was obliged to be frequently removed; consequently, the stakes could not be firmly fixed: but, as at the redemption, the nation will be firmly established, and not to go into captivity more; the stakes of the tent, will then be firmly fixed. This, he farther illustrates, by shewing, what he meant by the enlargement of their habitations &c. verse 3d, &c. "For on the right hand, and on the left, thou shalt burst forth with increase; and thy seed shall inherit the nations; and they shall inhabit the desolate cities. Fear not, for thou shalt not be confounded; and blush not, for thou shalt not be brought to reproach: for thou shalt forget the shame of thy youth; and the reproach of thy

widowhood thou shalt remember no more."

Having thus shewn in what manner, they shall enlarge the tent by bursting forth on the right hand, and on the left: and which seems also to allude to what Ezekiel said, that Jerusalem, and the temple &c. is to be much larger at the time of the restoration, than it was in the time of Solomon: and that they shall inherit all the nations promised to Abraham *; so that the borders of the land will reach to Hamath, according to what the Prophet Zechariah says †, as Abarbanal observes: and likewise informed us that they will no more go into captivity, as above mentioned; and that they shall forget the sins which they committed in the land, before the captivity, which he calls the shame of her youth; and also what they suffered during the captivity, which he calls the reproach of her widowhood; he proceeds to assign the cause of this great change, verse 5th. "For thy husband is thy maker; the LORD of Hosts is his name: and thy redeemer is the Holy ONE of Israel: the God of the

* The Kenites, Kennizzites, and Kadmonites, as mentioned Vol. Ist. page. 12. 13. &c.

† Zech. ix. 2.

whole earth shall he be called." For during the captivity, other lords had dominion over thee, as already mentioned; but at the restoration, the blessed God who made thee, will be thine only LORD and husband; and the consequence of this union will be, that thou wilt no more sin. Neither shalt thou be persecuted as heretofore; for thy redeemer, the holy One of Israel, will then be called the God of all the earth: because, God will then turn the people to a pure language, that they may all call upon the name of the LORD: so that he will then no longer be called the God of Israel only, but the God of all the earth: consequently, no one will attempt any thing against thee, on account of the difference of religious tenets and opinions, because, they all will adore and worship the One true God only.

In verse 6th. the Prophet informs us, that the nation, at no time whatever, was to be considered, as absolutely cast off, and bereft of the immediate providence of God, as a woman whose husband, was actually dead; but only as a woman deeply afflicted at the absence of her husband in foreign countries; but who nevertheless intends to return
to

to her. "For as a woman forsaken, and deeply afflicted, hath the LORD recalled thee: and as the youthful wife when thou wast rejected, faith thy God." Hence, as I have already observed; it is plain that, the nation hath never been absolutely cast off by God, and the gentiles taken in their stead, as Christians in general assert; as may be clearly perceived from the different prophecies cited in the course of the work. And in this manner, the Prophet Jeremiah also expresses himself, (Lament. i. i.) "How is she become as a widow! Not actually and absolutely a widow, but only as one: as he says in another place "For Israel is not widowed from his God." (Jerem. li. 5.) Whence it is manifest, that the assertion of a late Writer *, that the old covenant was broken, and cancelled, is false, and futile; and plainly shews, that he either did not, or would not understand what the Prophet meant by the new covenant, as I shall shew at large, in the explanation of that prophecy: perhaps, he was so entirely taken up with the chimerical scheme, of the Millenium, (the futility and absurd-

* Winchester.

ity of which, I have already exposed, Vol. Ist. page 130. 131. &c.) fighting against the beast and the false prophet: Satan and his rebellious angels; casting them altogether headlong into the lake of fire and brimstone; and so blinded by the clouds of smoke issuing from the dreadful conflagration he had kindled, that he was incapable of seeing his way, even at noon day.

The Prophet, verse 7th. Shews, that the dreadful misery which they have experienced in captivity, can bear no comparison with the greatness of the happiness which they shall enjoy at their restoration; for, "In a short moment have I forsaken thee; but with great mercies will I receive thee again: In little wrath I hid my face for a moment from thee; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer." Thus is the captivity compared to a short time, and little wrath; but their happiness is to be, as great mercies, and EVERLASTING kindness; which is a manifest proof that they are not to go into captivity any more.

The Prophet proceeds; and to encourage the
the

the nation declares, that God had sworn to the performance of the promise: and also shews, that although when in captivity, they were sorely afflicted, tossed about by the storm, and destitute of consolation; yet, on their restoration, they should enjoy the greatest happiness and prosperity both temporal and spiritual, as in verse 9th, &c.

“ For this *is as* the waters of Noah to me; for *as* I have sworn that the waters of Noah should no more pass over the earth; so have I sworn, that I will not be wroth with thee, nor rebuke thee. For the mountains shall be removed; and the hills shall be overthrown; but my kindness from thee shall not be removed; and the covenant of my peace shall not be overthrown; saith the LORD, who loveth thee most affectionately. O thou afflicted, beaten with the storm*, destitute of consolation! Behold

I

* It is in such sublime and pathetic language, that the Prophet has given us an highly finished picture, of the misery, and sufferings of the nation, during this long and dreadful captivity, the like of which no nation ever suffered: for they have for almost eighteen hundred years, been beaten by the storm, and tossed about from place to place, without finding rest for the soles of their feet; as Moses said; (Deut.

xxviii.

ON THE PROPHECIES.

I lay thy stones in cement of vermillion,
and thy foundations in Sapphires : and I
will make of rubies thy battlements ; and
thy gates of carbuncles ; and the whole
circuit of thy walls shall be of precious
stones. And all thy children (shall be)
taught by the LORD ; and great (shall be)
VOL. II. C the

xxviii. 65.) they have been banished from place to place, from country to country. In many places they have been banished and recalled, and banished again ; and all this, without the least consolation ; without knowing the time when they will be restored ; (and which is a demonstration that the Prophet was not speaking of the Babylonish captivity, for in that captivity they all knew that they were to be visited at the end of seventy years ; neither were they banished and bandied about from place to place in that captivity ; but during the present captivity, the banishments, persecutions, and massacres which they have suffered, are almost innumerable, and their history abounds with little else ; and they yet remain without consolation, as not knowing when their sufferings and misery will end) for though God has promised to redeem them, yet, is the time not revealed to any. Thus, are the words of the Prophet fully accomplished : and can any Deist be so hardy as to assert that, the Prophet who was capable of foretelling events with such exactness, at such a distance of time, (upwards of two thousand years) was but a mere Poet ? Is this like the performance of a Poet ? The language I acknowledge, is highly poetical, but does it follow from thence, that Isaiah was nothing more than a Poet ? a Poet properly speaking is an inventor : an author of *fiction* ; but prophecy is truth, sterling truth ; as is manifest from the truth of its accomplishment, in every particular.

the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; yea, thou shalt not fear it; and from terror; for it shall not approach thee." In these verses the Prophet not only clearly shews the splendour, magnificence, and felicity of their temporal state, but clearly points out the happiness of their spiritual state: that they shall all be taught of the LORD*, be established in righteousness. &c.

The Prophet having shewn that the nation shall be firmly established in righteousness, farther observes that, they should not be afraid of the nations when leagued together against them; for although they shall be thus gathered together, they will not be permitted to injure them; because such assembling will not be by God's command as heretofore; they therefore, will not be able to prevail against them; verse 15th. &c. "Behold, they shall be leagued together, but not by me; whosoever shall be leagued against thee, shall fall for thy sake. Behold, I have created the smith, who bloweth up the coals into a fire, and pro-

* Thus says also the Prophet Jeremiah.

duceth instruments according to his work ; and I, have created the destroyer to lay waste. Whatever weapon is formed against thee, it shall not prosper ; and every tongue, that shall contend with thee, thou shalt convict. This is the heritage of the LORD's servants, and their justification from me, saith the LORD."

The Prophet then proceeds to shew the preeminence of the knowledge in the Law of God, above all other speculative knowledge whatever, as it is that only, which leads to immortal and eternal life ; Chapter lvth. verse 1st. 2d. &c. "Ho ! every one that thirsteth, come ye to the waters ! and that hath no silver, come ye, buy, and eat ! Yea, come, buy ye without silver ; and without price, wine and milk. Wherefore do ye weigh out your silver for that which is no bread, and your labour, for that which will not satisfy" ?.

Before we proceed to the explanation of this passage, it is necessary to make a few observations on the language made use of by the Prophet, as they will greatly tend to the illustration of the sentence ; and which, I shall offer by way of objections. First, as

to the expression, "And he that hath no silver, come ye, buy, and eat." For if they have no money how can they buy? Second, As he began with, "Ho! every one that thirsteth, come ye to the waters." And did not say any thing of food; he, in strict propriety ought to have said, Buy, and drink; not eat. Third, he farther says, Come, buy ye without silver, and without price, wine and milk; but takes no notice of the water, which was what he began the discourse with: neither does he desire them to buy bread, although he afterwards, asks them, why they weigh their silver for that which is not bread? . However, we may from the whole, gather, that he compares the Law of God, at one time to water, another time to wine, as also, to milk, and to bread: and which ought to be satisfactorily accounted for. Fourth, he farther observes, "Wherefore do ye weigh out your silver for that which is no bread?" &c. Now, as he had before observed, that those who had no silver, should buy without money; it seems strange that he should ask them, why they weighed their silver so unprofitably: for if they have no silver, how can they weigh
it

ON THE PROPHECIES.

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it? But the true sense of all this is, that the Prophet considered the nation, as consisting of different classes; one of which is extremely hungry and thirsty; not for real bread and water, but for the word of God; or the knowledge of his holy Law: as the Psalmist says, "My soul thirsteth for God," * &c. He therefore addresses this class thus, Ho! all ye that are thirsty &c. that is, all ye who thirst for the Law, shall then be fully satisfied therewith: agreeable to what the Prophet Zech. says † when describing the wide effusion of divine knowledge from Jerusalem, at the restoration of the nation. "And it shall come to pass, in that day, living waters shall go out from Jerusalem," &c. For at their restoration, the whole earth will be instructed in the true word of God from thence; as we find elsewhere, "For from Zion shall go forth the Law; and the word of the LORD from Jerusalem." (Isai. ii. 3) He therefore says to this class, come ye to the waters.

As to the second class, who have no such thirst: have no vehement desire, and whose mind is not delighted with study; such as

* Psalm. lii. 3.

† Zech. xiv. 8.

the

the plodding mechanick, and the mass, or bulk, of the common people, he emphatically made use of the Hebrew noun כסף which denotes silver, or money in general; and is derived from the verb כסף * to desire; from the great desire, mankind in general, have to possess it. Hence, the study of the great wonders of nature, &c. is frequently expressed in Hebrew by the word כסף which denotes desire: from the curiosity excited in mankind, and the great desire implanted in them, to enquire into the causes of those great wonders: whence also, the speculative sciences are called Philosophy, and those who study them Philosophers; i. e. desirers, or lovers of wisdom. The Prophet therefore, says to them that have no desire to study &c. Ye that have no silver, come, buy, and eat; for, although ye are not inclined to learn and study, yet would I advise you to be instructed in the law, that ye may then eat; may reap the benefit thereof: and, as to his repeating the expression, Come, buy ye without silver; and without price, wine and milk; it was to shew that, the study of the law not only instructs us in the due performance of the pre-

* See *Lingua Sacra Radix*. כסף

cepts, which may be called eating, or food; but also enables us to comprehend those great and divine truths, contained therein; and is therefore very properly compared to wine and milk, as being rich delicacies; much superior to the common food of mankind. He then addresses the third class, which are the Philosophers, and says, Wherefore do ye weigh out your silver for that which is not bread? and your labour for that which will not satisfy? "Wherefore do ye thus weary yourselves in these speculative sciences? Wherefore do ye thus weigh your silver? for by the weighing of the silver, he pointed to Philosophy; because it is by weighing of reasons and arguments, that it attempts to find out truth: Why therefore do ye thus weary yourselves in this kind of reasoning, since it does not contain that true food for the soul, which the law of God does; for that is the real heavenly bread, and divine food. Moreover, all the labour and pains that ye take in these researches, will not satisfy: for the soul rests not satisfied and contented, with the study of Physics; because, there is always some doubt remaining behind: some problem not clearly solved.

Hence,

Hence, we frequently find one set of Philosophers contradict another, and maintain principles diametrically opposite to each other, as is fully verified between the opinions of the ancients and the moderns ; and which is the reason that, the study of Physics cannot afford, that full and true satisfaction, that the sure word of Prophecy does ; he therefore made use of the expression, “ And your labour for that which will not satisfy. ” And, as that is the case, I would advise you, says he, to, “ Attend, and hearken unto me ; and eat that which is truly good ” : observe the due performance of the precepts ; for that is the true heavenly food, that is really good : and, being thoroughly instructed in the knowledge of the true faith in God, “ Your soul shall then feast itself with the richest delicacies. ” Thus, he compares the knowledge of the true faith, to the rich delicacies of milk and wine, which he had before observed they were to buy without price ; and which really is above all price.

Having thus shewn the happiness which those who diligently study the word of God are to enjoy in this state ; he proceeds to inform

form us, that, exclusive of all this, they shall also obtain eternal life ; as in verse 3d. “ Incline your ear, and come unto me ; attend, and your soul shall live. ” This, is the immortal state which they are to enjoy after death in this world. And as this is promised as the reward of their faith in the word, and promises of God, he says, “ And I will make with you an everlasting covenant ; I will give you the gracious promises made to David, which never shall fail. ” Ye shall enjoy the covenant of everlasting life ; because ye were steady in the true faith, as was David, as the Psalmist says, (Psalm. lxxxix. 2.) “ I will sing of the mercies of the LORD for ever, with my mouth will I make known thy faithfulness to all men. ” He also gives us another reason, why he mentioned David, verse 4th. “ Behold, for a witness to the peoples I have given him ; a leader, and commander to the nations. ” He was a witness to all nations of the truth of God’s promises ; and as a commander, led them to the truth, by the number of Psalms and hymns that he had composed in honour of the true God.

The Prophet then addresses the nation, verse 5th. “ Behold, the nation, whom thou

knewest not, thou shalt call ; and the nation who knew not thee, shall run unto thee, for the sake of the LORD thy God ; and for the Holy One of Israel, for he hath glorified thee." That even the nations whom Israel never knew, as also those who never knew Israel, shall all run to them to be instructed in the true word of God, when Israel shall be glorified, for their steady faith in the glorious promises of God ; and which will all then be fully accomplished. When therefore, the nations will hear of all this, they will all run to Israel to seek their God, and the Holy One of Israel, whose word and promise is eternal truth.

The Prophet now proceeds to explain the parabolic language he made use of above, when he said, Ho ! every one that thirsteth, come ye to the waters ! And that hath no silver, come ye buy, and eat, &c. &c. by telling them what he meant by coming to the waters, viz, that they should seek the LORD, as in verse 6th, " Seek ye the LORD, while he may be found ; call ye upon him while he is near at hand. " He farther explains, what he meant by the expression, " Wherefore do ye weigh out your silver for that which is no bread " ?

bread" ? For that false philosophy, which leads men to scepticism, and to doubt the truth of divine revelation ; and which he justly calls the unrighteous man's thoughts ; as in verse 7th. " Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the LORD, for he will receive him with compassion ; and unto our God, for he aboundeth in forgiveness. " Here I may say, the Prophet has not only given us an exact description of that false philosophy taught by the Heathens, but also an highly finished one of the modern philosophers ; such as Bolingbroke, Hume, Voltaire, Hobbs &c. who denied Providence, and laughed at Revelation. These are the ways of the wicked, and the thoughts of the unrighteous ; who by the pernicious tenets, which they inculcated in their writings, have been the ruin of many ; for ignorant youth being deceived by their sophistry, fancy themselves to be philosophers, as soon as they become unbelievers. But, Alas ! the knowledge of these philosophers, is as much beneath that of true philosophy, as all speculative knowledge is beneath the study of the word of God ; as the Prophet forcibly observes verse

8th. "For my thoughts are not your thoughts; neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth; so are my ways higher than your ways, and my thoughts than your thoughts." By this comparison, the Prophet meant not only to point out the great inferiority of the one to the other, as is the immense distance of heaven from the earth; but also to shew that, the thoughts of man in all his pursuits of philosophy, together with all his experiments and researches, are all confined to the earth; i. e. to matter: but the word of God raises us up to heavenly thoughts, to those that are spiritual. Hence the preeminence of the latter over the former, is clear to demonstration.

The Prophet then proceeds to shew that the word of God, is as effective and beneficial to those who study it, as the rain that cometh down from heaven; verse 10. 11. "For like as the rain descendeth, and the snow from the heavens; and thither it doth not return; but moisteneth the earth, and maketh it generate, and spring forth; that it may give seed to the sower, and bread to the eater; so shall be the word, that goeth forth

forth from my mouth ; it shall not return unto me fruitless ; but it shall effect what I have willed ; and make the purpose succeed, for which I have sent it. " And this, will all be effected, when the nation shall joyfully return to the holy land, from their captivity among the nations, as is plain from the words of the Prophet, who, by images highly poetical, expresses the happy state, attended with joy and exultation, which they are then to enjoy, verse 12. " Surely with joy shall ye go forth, and with peace shall ye be led onward : the mountains and the hills shall burst forth before you into song : and all the trees of the field shall clap their hands. " Then also shall those who have entertained erroneous principles, become perfect in faith ; and those that were wicked, shall become righteous, verse 13. " Instead of the thorny bushes shall grow up the fir-tree ; and instead of the bramble shall grow up the myrtle ; and it shall be for a memorial to the LORD ; for an everlasting sign, which shall not be abolished. " The entire submission of all nations to the faith and worship of the One true God, will be for his honour and glory, and an everlasting sign of his mighty power ;

power; and which sign will never be abolished: because, after the appearance of the Messiah, and the restoration of the nation, there will never be any falling off from the true worship of God. Hence, it is manifest that this prophecy, with all the great and glorious promises that it contains, describing the happy and exalted state of the nation, both temporal and spiritual, after their restoration by the Messiah, hath never yet been fulfilled; not at their return from Babylon; and much less in the time of Jesus; and which is a demonstration that he could not be the Messiah: for the LORD hath sworn to the accomplishment of these promises, (See chap. liv. 9.) and declares that his words shall not return fruitless; (chap. lv. 11.) consequently, they remain to be fulfilled at the restoration of the nation, by the true Messiah.

The eleventh prophecy, commences chapter the lxth. verse 1st. and is continued to the end of the 9th verse of chapter lxi.

Before we proceed, it will be necessary to premise, that this prophecy may be considered as commencing chapter lixth. verse 1st.

“ Behold the hand of the LORD is not contracted,

tracted, so that he cannot save; neither is his ear grown dull, so that he cannot hear." By this introduction, the Prophet intended to point out to us, the cause of the length of this dreadful captivity; that it is all owing to the wickedness and transgressions of the nation; and therefore, God would not hear them; but if they were to seek him in sincerity and truth, he would certainly answer them; for his hand is not contracted, nor his ear dull. &c. as he says, verse, 2d. "But your iniquities have made a separation between you and your God; and your sins have hidden his face from you, that he doth not hear *." He thus proceeds verses 2. 3. &c. In verse 15th. he says, "And truth faileth; and he that shunneth evil, is accounted as a fool †; and the LORD saw it, and it displeased him,

* This, is the real cause of this long and dreadful captivity: for if they were to repent of their sins, and amend their lives, they would instantly be redeemed. as I have shewn elsewhere: (See my Letters to Dr Priestley in answer to his Letters to the Jews part 2. page 102.) but there is so little true religion among them, and they think so little of their future redemption, as scarcely to give themselves any concern about the prophecies, which foretell that important event: nay, numbers of them hardly believe a syllable of those prophecies, or of Revelation in general.

†. Or. Exposeth himself to be plundered.

him, that there was no Judgement." By the expression, " And truth faileth," the Prophet meant to express two things : viz, first, that truth was nearly lost in the world : i. e. the true faith in God, is lost in the world in general; through the false, corrupt, and erroneous religious doctrines promulgated throughout the world, by the founders of the different religions, that at present overspread this globe : and, secondly, that the TRUTH which is the Law that he gave to Moses, was also nearly lost in the nation, owing to the pernicious deistical opinions, which they have imbibed, from the writings of the modern philosophers, which give a licence to their pleasures, and enable them to lead a voluptuous life, free from all restraint. Hence, may be deduced that irreverence towards God's worship, and the want of true religion, at present so prevalent among those of the nation, who think themselves wiser than the rest of mankind, and pride themselves on their philosophical knowledge, that has enlightened their minds, and freed them from the shackles of superstition, as they are pleased to call the word of God ; but this, is a manifest proof of the truth of prophecy, and
that

that the time of their redemption is drawing nigh: as the Prophet says, verse 16th. "And he saw, that there was no man; and he wondered, that there was no intercessor." That there was no one among the nation, that had so firm faith in the truth of the prophecies, as seriously to consider, the promise made to them conditionally, that they should *repent*, and be redeemed; and, consequently to stand in the breach, and make intercession to the Supreme, by fasting, prayer, and a sincere repentance, for the redemption of the nation. But, when all this shall come to pass, "Then his own arm wrought salvation for him; and his righteousness, it supported him." His attribute of righteousness, will induce him thus to act towards the nation, according to the promise he had made, that he would redeem them, after they had received the full measure of the punishment due to their crimes, although they should not repent: and which so perfectly agrees with what Moses, and Ezekiel say, as I have shewn at large in the explanation of the prophetic Poem of Moses. (See, Vol. Ist. page. 59. 60. 61. 62. &c.) And, as the salvation of the nation will comprehend two things, viz. the punishment

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of the enemies of the Jews, and the deliverance of the nation ; the Prophet takes notice of both ; verse 17th. &c. “ And he put on righteousness, as a breast plate ; and the helmet of salvation upon his head ; and he put on the garment of vengeance for clothing ; and he clad himself with zeal, as with a mantle. According to the recompenses ; ” That is, according to the recompense which he already had bestowed on Pharaoh, and Sanneharib, &c. who had persecuted the nation : “ So will he requite wrath to his adversaries, recompense to his enemies ; to the islands a recompense will he requite. * ” For these two *capbs*, are what the Hebrew Grammarians call

* This is the real sense of the expression *נָעַל נְמָלָתוֹ* according to the true intent and meaning of the prophecy, but which has been the cause of much trouble to Bishop Lowth, who not being able to enter into the true spirit of the Language, its idiom and phraseology, much less of the form and manner of the Prophet, notwithstanding all the pompous language he has made use of, to make us believe that he was perfectly acquainted therewith, (See his preliminary Dissertation on Isai. &c.) has miserably perverted the text, in attempting to make it read *נָעַל* instead of the true reading of *נָעַל* the absurdity of which, together with the whole of his wretched system of correcting the present printed text by

call כַּחַדְמִיּוֹן *caph badimyon*; i. e. caph of similitude; and thus it is frequently used *, especially by this Prophet, (Chap. xxiv. 2.) וְהָיָה כַּעֲבָד כַּחֲדָנִי כַּשַּׁפְחָה כַּנְבִּרְתָּהּ
 “ And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the handmaid, so with her mistress, &c. When thus understood, the expression will appear plain and intelligible, without any forced construction, or the torturing of the text; as the Prophet’s intention was to inform us, that as God had heretofore punished those who had oppressed the Jews, so would he punish those who had persecuted them, in this long and dreadful captivity: he therefore said, “wrath to his adversaries;”

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that by manuscripts; and to which, Dr Blayney in his new Translation of Jeremiah, and Dr. Newcombe, Arch Bishop of Armagh in his Translation of Ezekiel, and the Minor Prophets, also closely adhere; will be fully considered in a future Publication, dedicated entirely to that purpose, as already mentioned; (vol 1st. page 275, Note) as will also Kennicott’s foolish and ridiculous scheme: nay, I will not scruple to call it *profane*, as well as *foolish*, notwithstanding the high bombastical encomiums bestowed on it by the Authors of the *New and metrical Translations*. See Preliminary Discourses of Lowth, Blaney &c.

* See also instances of this in 1 King. 22. 4. and 2 King 3. 7.

that is the Babylonians, who destroyed the first temple: "recompense to his enemies;" which denotes the Romans, who destroyed the second temple: and as for the distant isles, who were not at the destruction of either the first, or second temples; yet, would he requite them in such a manner, for the corrupt and perverse tenets, which they held; and their evil deeds, in the persecution of the nation; as that, "They from the west shall revere the name of the LORD; and they from the rising of the Sun, his glory: when he shall come like a river straitened in its course, which a mighty wind driveth along." The Prophet thus compares the punishment of the enemies of the nation, to the violence of a storm in a narrow sea, where the fury of the tempest, suddenly drives the vessel towards the shore, and it is instantly dashed to pieces; but which is not the case where there is sea room; for then the vessel may ride out the storm, and escape the danger of shipwreck; even so will it be with the nations, and they will by no means be able to ward off, or escape the coming calamity.

Having in this manner, described the pu-

• Heb. A wind of the LORD.

nishment

nishment of the nations, he proceeds to speak of the redemption of Israel ; verse 20, " And the Redeemer shall come to Zion ; and to those that return from transgression in Jacob, saith the LORD. " By the expression, And the Redeemer shall come to Zion ; the Prophet meant those, that through all their sufferings and persecutions, made open profession of their faith, and were always known by the name of Jews: and by those that return from transgression ; he meant such as had apostatized, through fear of persecution, but secretly in their hearts, adhered to the truth : for these, are really the transgressors in Jacob * ; but who will nevertheless, be gathered
ed

* Not as Bishop Lowth has translated it, " And shall turn away iniquity from Jacob, " by miserably mangling and torturing the text, to make it read as St. Paul cites it in Romans 11. 26. This, may properly be termed the *accommodating* system ; and which has been carried to a great length by Christian Writers, as I shall shew at large in a future publication, already noticed in this work ; I shall therefore, only observe at present, that another Christian, also translates it thus : (See a New Translation of Isaiah by a Layman) and who goes farther than the Bishop, by reading *from Zion*, instead of *to Zion* ; and seems surprised that the Bishop did not see the necessity of correcting the first part of the verse, as well as the end of it, so that it might be *more conformable* to the Apostle's citation ;

ed to the nation at the time of the redemption, as mentioned Volume Ist. page 31. &c.

The Prophet then proceeds to inform us that, the covenant which God had made with them, and the prophecies delivered by the Prophet, should never depart from them, so as to become null and void ; but shall surely be accomplished, verse, 21, " As for me, this is my covenant with them saith the LORD ; my spirit, which is upon thee, and my words,

citation ; but if these learned Criticks had been thoroughly acquainted with the idiom of the language, and acted fairly and honestly, they would not have seen any necessity for correcting either the one part, or the other, any more than the Translators of the common reading did : for they have very properly expressed the sense of the Hebrew, " And unto them that turn from transgression in Jacob. " And to which, Eusebius agrees ; although, it is to be supposed, that if the text had been corrupted, he had far better means of discovering it, than the present translators. — Note, The Lay Translator, has made another pretty alteration, (all in the accommodating style) in verse 21. where he reads, " when I shall take away their sins " ; but which is not to be found in the Hebrew. This he acknowledges in his Note on the place ; I shall give it in his own words without any comment, and leave it to the candid reader, to form what opinion he pleases on the subject. " These words seem to be lost from the Heb. and Lxx. They are in Rom. 11. 27. joined with the former part of this verse, and stand there as a part of the citation".

words, which I have put in thy mouth ; they shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, saith the LORD ; from henceforth for ever. " Thus are we assured that the Law of Moses, which is the covenant God made with the nation, as also the prophecies delivered by the mouth of the Prophets, shall never depart from the nation, but remain as an everlasting witness of their future restoration ; and, as this was an absolute promise, without any condition annexed to it ; he immediately begins to publish the good tidings of the flourishing state of the nation, as the consequence of that glorious promise, Chapter LXth, verse 1st. " Arise, be thou enlightened ; for thy light is come ; And the glory of the LORD is risen upon thee. " The first part of this verse, denotes the redemption and salvation of the nation ; and the latter part, the return of the divine presence among them, as aforetime in the temple, &c.

In verse 2d, he compares the calamity and affliction of the nations, to darkness ; and the salvation of Israel, to the glory of the LORD, that will then abide among them ; and mentions

tions the calamity first, because, the punishment, of those who persecuted the Jews, will precede their redemption. "For behold, darkness shall cover the earth; and thick darkness the nations: but upon thee shall the LORD arise: and his glory upon thee shall be conspicuous."

In verse 3d. &c. he informs us that, the consequence of this will be, that the nations will all flow to them, in order to be instructed in the Law of the true God; as the Prophet has said elsewhere, (Chap. ii. 3.) "And many peoples shall go, and shall say: Come ye, and let us go up to the mountain of the LORD; to the house of the God of Jacob; and he will teach us of his ways," &c. He also informs us, that not only the nations would come, but their kings likewise; And farther tells them that, when they shall see all these gathered together they will be afraid; as thinking that they are assembled to war against, and oppress them; and therefore they will fear; but when they find that the nations, are come to do homage to them, their fear, will be turned to Joy; and which accounts for the different terms made use of by the Prophet, as will be seen presently. "And the nations shall

shall walk in thy light ; and kings in the brightness of thy rising. Lift up thine eyes round about, and see ; all of them are gathered together, they come unto thee ; thy sons shall come from afar ; and thy daughters shall be carried at the side *. Then shalt thou fear, and overflow *with joy* ; and thy heart shall be ruffled, and dilated ; because the riches of the sea shall be poured in upon thee ; and the wealth of the nations shall come unto thee. An inundation of camels shall cover thee ; the dromedaries of Midian and Ephra ; all of them from Sheba shall come : gold and frankincense shall they bear ; and the praises of the LORD shall they declare. All the flocks of Kedar shall be gathered unto thee ; the rams of Nebaioth shall minister unto thee : they shall ascend with acceptance on mine altar ; and my beauteous house I will glorify. "

In verse 8th. &c. he speaks of the return of the nation to the land of promise ; and compares the swiftness of their coming, to the return of the doves to the dove-cot ; for then their flight is more rapid, than when they set out, on account of their haste to re-

* This alludes to the expression of Moses Numb. 11. 12.

turn to their young : thus will the nation come swiftly from the most distant parts. " Who are these that fly like a cloud ? and as the doves to their windows ? Verily the distant coasts shall wait for me ; and the ships of Tarshish among the first : to bring thy sons from afar ; their silver and their gold with them : because of the name of the LORD thy God ; and of the Holy One of Israel : for he hath glorified thee. And the sons of the stranger shall build up thy walls ; " For, as their ancestors destroyed them, they are now to build them up again : " And their kings shall minister unto thee : for in my wrath I smote thee ; but in my favour I will love thee with the most tender affection. And thy gates shall be open continually ; by day, or by night, they shall not be shut ; to bring unto thee the wealth of the nations : and their kings shall be attended with guides *. For that nation, and that kingdom which will not serve thee, shall perish ; yea, those nations shall be utterly desolated. " And, as in the days of Solomon, Hiram king of Tyre furnished him with all sorts of costly wood, for the building of the temple ; so will the na-

* To guide those that come from far distant countries.

tions in the latter days, bring every rich and costly wood, to build and adorn the sanctuary, as he says verse 13th, "The glory of Lebanon shall come unto thee; the fir-tree, the pine, and the box together: to adorn the place of my sanctuary; and I will glorify the place, whereon I rest my feet." In verse 14th, he assures us, that when all those nations shall come to Jerusalem, they will not come in pride and arrogance, but in a low, humble, and submissive manner. "And the sons of thine oppressors shall come bending before thee; and all those that despised thee, shall do obeisance to the soles of thy feet: and they shall call thee, the city of the LORD: the Zion of the Holy One of Israel." By the expression in the latter part of the verse, the Prophet informs us, that the nations will not come and prostrate themselves thus to them, on account of their great power, but for the sanctity and holiness of the Divinity that will then be in the midst of them: and which is a demonstration that this prophecy was not fulfilled at their return from Babylon; for then, the Assyrians and Babylonians, who had destroyed their kingdom, vexed and oppressed them; did not come to bow, and do obeisance

to them, as is clear from all history both sacred and profane : it therefore remains to be fulfilled at the redemption of the nation from the present captivity.

He then shews that, not only their present miserable state, will be changed to a most exalted one; but their ruined country, emerging from its obscurity, will become equally great and glorious ; verse 15th. “ Instead of thy being forsaken, and hated, so that no one passed through thee ; I will make thee an everlasting excellency ; a subject of Joy for perpetual generations. ”

The Prophet farther informs us, that as the nation during this long and dreadful captivity, had been continually robbed and plundered of its property, by the different nations under whose dominion they lived, as history clearly proves ; it should then be the reverse ; verse 16, “ And thou shalt suck the milk of the nations ; and be delighted with the riches of kings : and thou shalt know, that I the LORD am thy saviour ; and that thy redeemer is the Mighty One of Jacob. ” Thus, will all the nations know that this great change, will not be owing to any natural cause, but will be purely supernatural.

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He then assures us verse 17th, that the spoil of the nations, will be so great, that instead of the brass and iron, which they deprived them of during the captivity &c. they will bring them gold and silver in return. "Instead of brass, I will bring gold ; and instead of iron, I will bring silver ; and instead of wood, brass ; and instead of stones, iron. And I will make thine inspector peace ; and thine exactor righteousness." For their enemies plundered them in war and captivity ; but with them, it will be quite the reverse ; for their inspectors and exactors will be peace and righteousness ; that is, they will possess all this riches in peace and righteousness ; because, the nations will of their own accord, bring it in a friendly and peaceable manner : for as he says, verse 18th, " Violence shall no more be heard in thy land ; destruction and calamity, in thy borders : but thou shalt call thy walls salvation ; and thy gates praise." In all their gates, there will be nothing heard but praise to the Almighty, for these great blessings. And, as he at the commencement of the prophecy, had compared the captivity to darkness, and the redemption to light : he observes verse 19th. " No longer shalt

shalt thou have the sun for light by day ; nor the brightness of the moon to enlighten thee ; for the LORD shall be to thee an everlasting light, and thy God shall be thy glory. Thy sun shall no more go down ; neither shall thy moon wane : for the LORD shall be thine everlasting light ; and the days of thy mourning shall be ended. ” This shews, that after their redemption from this captivity, their kingdom and government is not to be destroyed any more. And, that they may be worthy of such a great blessing, he informs us, verse 21st, “ And thy people shall be all righteous : ” For at the time of the redemption, God will refine them, as the Prophet says *, “ And I will refine them as silver is refined, and will try them as gold is tried. ” So that all that shall be left will be righteous ; as the Prophet Isaiah says elsewhere, (Chap. iv. 3.) “ And it shall come to pass, whosoever is left in Zion, and that remaineth in Jerusalem, holy shall he be called. ” Therefore, “ Shall they for ever possess the land : ” That all the world may know, that the nation is, “ The cion of my planting, the work of my hands, that I may be glorified. ” And, although du-

* Zech. 13. 9.

ring this captivity, they have been reduced to a very small number ; yet, will they so increase after their redemption, that, “ The little one shall become a thousand ; and the small one a strong nation. ” The little tribe will be a thousand times as numerous as it is at present, &c. The Prophet then informs us that, this will be in its appointed time, as he says, “ I the LORD in due time will hasten it. ” When the appointed time of their redemption shall come, the Almighty will hasten its accomplishment ; for as the Prophet knew that the captivity was to continue such a length of time ; he exhorted them, not to despair on that account ; for as soon as the period arrived, God would by no means delay it, but on the contrary would assuredly hasten it.

The Prophet having thus delivered the promise and assurance of the redemption of the nation, in the most clear, and explicit manner, observes thus of himself, Chapter lxi. 1. &c. “ The spirit of the LORD is upon me, because the LORD hath anointed me. ” That is, he was instructed to speak more largely and clearly of the salvation, and redemption of the nation, than any of the
other

other Prophets, because the LORD had anointed him in an especial manner, "To publish glad tidings to the meek; he hath sent me to bind up the broken hearted." This is an exact description of the nation in this captivity; for they have patiently borne innumerable persecutions without resentment, the consequence of which is, that they are broken hearted: the Prophet therefore observes, that his mission was, to prophecy of the appointed time of the redemption and salvation of the nation, and the punishment of their enemies: "To proclaim freedom to the captives; and to the bounden perfect liberty * : To proclaim the year of acceptance with the LORD; and the day of vengeance of our Gbd. To comfort all those that mourn; To apply it to the mourners of Zion, to give them a beautiful (crown) instead of ashes; the oil of gladness instead of sorrow; the garment of praise instead of heaviness; that they may be called oaks of righteousness, the plantation of the LORD, that he may be glorified." He also informs us, that he was appointed, to prophecy the

* In Heb. פתח-קיום Properly denotes, *the opening of the prison.*

rebuilding

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rebuilding of their ancient ruins ; their flourishing and exalted state ; and the submission of the nations to them, verse, 4th. &c. "And they shall build up the ruins of old times ; they shall restore the ancient desolations ; they shall repair the cities laid waste ; the desolations of continued ages. And strangers shall stand up and feed your flocks ; and the sons of the alien shall be your husbandmen and vine-dressers. But ye shall be called the priests of the LORD ; the ministers of our God, shall be your title." Ye shall not then be engaged in such services ; but in the meditation of the Law of God, and in his service, as priests ; and being thus at leisure, and engaged in the service of God, " Ye shall eat the riches of the nations ; and in their glory shall ye make your boast. Instead of your shame, ye shall receive a double inheritance ; and of your ignominy, ye shall rejoice in their portion : for in their land a double (share) shall ye inherit ; and everlasting Joy shall ye possess. For I the LORD love Judgement ; (and) hate robbery (even) for a burnt offering * : and I will give them (the

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* Thus the Prophet Malachi says, " And ye bring that which is stolen," &c. Chap. i. 13.

reward) of their work with faithfulness; and an everlasting covenant will I make with them: and their seed shall be illustrious among the nations; and their offspring, in the midst of the peoples: all they that see them shall acknowledge them, that they are a seed, which the LORD hath blessed."

From the explanation here given of this prophecy, the following principles are obvious. First, That God will take vengeance of the different nations, for the cruelty which they exercised towards the nation during this long and dreadful captivity. Second, all the tribes of the nation will be gathered together, from the east and the west, far and near. Third, the different nations of the earth will be subject to Israel, and the worship of the true God; when they will all come, and bring an offering to the house of the LORD. Now, as none of these important events took place at their return from Babylon, as is clear from all history, both sacred and profane; and, as it is equally clear that, they were not accomplished in the time, nor in the person of Jesus; it is manifest that, he could not be the Messiah; and that these great and glorious promises, remain yet to be fulfilled in the lat-

ter times, when the true Messiah will come, to redeem the nation.

The twelfth prophecy, commences verse 10th, of this chapter, and is continued to the end of verse 6th, of chapter lxiii.

Before we proceed to the explanation of this prophecy, it is necessary, for the better understanding of the same, to observe that, the Prophet having in the preceding prophecy, prophesied of the future redemption and salvation of the nation, and the punishment of the nations that oppressed them; and that God had in a peculiar manner, made choice of him, to prophesy all this; he introduces the nation and Jerusalem as giving thanks to the Lord; and rejoicing for the great good thus promised to them; and which is similar to that introduced in the second prophecy, (See vol. Ist, page 144.) as I have there explained it. "I will greatly rejoice in the Lord; my soul shall exult in my God. For he hath clothed me with the garments of salvation; he hath covered me with the mantle of righteousness; as the bridegroom decketh himself with a (priestly) tire *;

G 2

and

* This is in allusion to the magnificent dress of the High Priest.

and as the bride adorneth herself with her Jewels."

The Prophet having thus spoken of the redemption and salvation of the nation; points out to us in beautiful figurative language, the manner of their redemption: verse 11th.
 "For as the earth putteth forth her tender shoots;

Priest when officiating; especially the mitre, or crown. (See Exod. 29. 6.) But it is almost impossible to give the Prophet's metaphor its full force in another language. And I am also of opinion that, the present Translation of the latter part of the verse, though agreeable to the opinion of the Commentators in general, (the learned *Abarbanel* excepted) does not contain the real sense of the Prophet's expression: for it does not properly signify, that they should be decked and adorned as a bridegroom and a bride: but that the Supreme, who was to clothe the nation with the garments of salvation, &c. and whose relation to the nation, is as that of the bridegroom to the bride; (as is clear from that beautiful allegorical pastoral Poem, of Solomon, the Song of Songs; where, in the choicest colouring of language, and all the elegance and variety of the most select imagery, he describes the conjugal union of God with the Jewish Church: Whence it is, that the sacred writers compare the nation's committing idolatry, to a woman's being guilty of adultery to her husband. This relation, the Prophet has also set forth in chapter 1viith. verse 5th. "And as the bridegroom rejoiceth in his bride, so shall thy God rejoice in thee.") should in quality of bridegroom, minister, i. e. prepare the tire for the bride, to adorn herself therewith, as a bride does herself with her Jewels.

shoots ; and as a garden maketh her seed to germinate ; so shall the LORD God cause righteousness to spring forth ; and praise, in the presence of all the nations. " By the image of representing the earth as pushing forth her shoots &c. the Prophet has inimitably shewn the state of the nation in this captivity, prior to the redemption : for as the seed does not germinate till after its corruption ; so will it be with the nation ; that is, when by being so long in captivity, as almost to despair of their redemption ; expecting nothing else but to be swallowed up, and lost among the nations ; then, will God cause righteousness to spring forth for them, &c. And, as there is a certain appointed time for the germination of the seed, so will God cause their redemption to take place in its appointed time.

The Prophet then proceeds to inform us, that on two accounts, God will come to the salvation of the nation : first, on account of the land, which at present is in the hands of their enemies : and which, perfectly agrees with what Moses says, (Levit. xxiv. 42.) " And the land will I also remember. " second, for the sake of the nation, his people,
and

and inheritance, that are dispersed among all nations, and have suffered the cruellest oppressions, and persecutions: Chap. lii. v. 1st. "For Zion's sake I will not keep silence; and for the sake of Jerusalem I will not rest: until her righteousness break forth as a strong light; and her salvation, like a blazing torch." This regards the land: to the nation, he says; v. 2d, "And the nations shall see thy righteousness; and all the kings, thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall express. And thou shalt be a beautiful crown in the hand of the Lord, and a royal diadem in the palm of thy God."

In v. 4th, the Prophet explains the nature of the name by which she is to be called. "No more shalt it be said unto thee, Thou forsaken! Neither to thy land shall it be said any more, Thou desolate! But thou shalt be called, the object of my delight; and thy land, the wedded (maiden:*) for the Lord shall delight in thee; and thy land shall be wedded. For as a young man weddeth a virgin * so thy sons shall

* The Prophet made use of this image, that conveys

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wed thee: and (as) the bridegroom rejoiceth in his bride, so shall thy God rejoice in thee."

The first part of this verse, is addressed to the land; and the latter part to the nation: and which I humbly conceive, to be a manifest proof of what I have observed in the note on verse 10th. of the preceding chapter, that the term bridegroom is used metaphorically, to denote the Supreme, who is thus considered in respect to the nation.

The Prophet then proceeds verse 6th. "Upon thy walls, O Jerusalem, have I set watchmen all the day; and all the night long they kept not silence: they that made mention of the LORD, kept not silence to you." The Prophet here observes, that while Jerusalem was yet in being, God sent his servants the Prophets, who, as vigilant watchmen placed on the walls, neither slept nor slumbered, but continually called on them in the name of the LORD, and earnestly exhorted them to repent; but says he, as ye did

to our mind, the most agreeable union in nature; as being the most likely to produce a lasting felicity; in order to them the uninterrupted happiness, which they are to enjoy in the land at their restoration.

did not attend to them when called ; it is highly proper, that ye now call on the LORD incessantly ; verse 7th. "Let him therefore not rest in silence, until he establish, and until he render Jerusalem a praise in the earth." I must also inform you, says the Prophet, not to imagine that, your prayer may be in vain, or of none effect ; for, verse 8th. "The LORD hath sworn by his right hand, and by his powerful arm : surely, I will no more give thy corn for food to thine enemies ; nor shall the sons of the stranger drink thy wine for which thou hast laboured ; But they, that reap the harvest, shall eat it, and praise the LORD ; and they, that gather the vintage, shall drink it in my sacred courts." The expressions in this verse, have a reference to the law of Moses ; Levit. xix. 23. &c. "And when ye shall come unto the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised : three years it shall be as uncircumcised unto you ; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the LORD withall. And in the fifth year ye shall eat the fruit thereof." &c.

Again ;

Again; "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil;—But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose." Deut. xii. 17. 18. This clearly explains the force of the expressions made use of by the Prophet, "shall praise the LORD," and "shall drink it in my courts." And which shews the lasting happiness that they are to enjoy at their restoration; and that they will no more go into captivity: and is also, as I apprehend, a manifest proof, of the perpetuity of the Law of Moses.

The Prophet then addresses himself to the rulers and elders of the nation: directing them to prepare the people by repentance; and thus remove sin from them; and which he forcibly expresses under the image, of clearing the causeway from stones: by which means the standard of salvation will be raised, as in verse 10th. &c. "Pass ye, pass through the gates; prepare the way for the people! Cast ye up, cast up the causeway: clear it from the stones! Lift up on high a standard to the nations! Behold, the LORD hath thus proclaimed to the end of the
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earth : Say ye to the daughter of Zion, Lo, thy saviour cometh ! Lo, his reward is with him, and his work before him. And they shall be called, The holy people, the redeemed of the LORD : And thou shalt be called, The much desired, the city unforsaken."

The Prophet then, as one enquiring says, chapter lxiid. verse 1st. "Who, is this that cometh from Edom ? with garments deeply dyed from Botfrah ? This, that is magnificent in his apparel ; exclaiming in the greatness of his strength ; I speak in righteousness, (and) am mighty to save." The Prophet here shews the greatness of the vengeance which God will take on the enemies of the Jews, particularly on Botfrah, which is Rome : and that he who speaks in righteousness, who equitably administers justice, is mighty to save the nation, that had stedfastly acknowledged his Unity, during this long and dreadful captivity.

The Prophet then again enquires, verse 2d. "Wherefore is thine apparel red ? Thy garments, as of one that treadeth the wine-vat ? To whom the Almighty answers, verse 3d. "I have trodden the vat alone : and of the people

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people there was not a man with me. And I trod them in mine anger; and I trampled them in mine indignation; and their life-blood was sprinkled upon my garments; and I have stained all mine apparel." In verse 4th. the Prophet explains the figurative language he had just made use of. "For the day of vengeance was come."

He then observes (verse 5th.) that although the time was come, yet, there was no repentance in Israel; no merit of good works to render them worthy of salvation: and which perfectly agrees, with what the Prophet said above verse 3d, "And of the people there was not a man with me." And as he says chap. lix. 16. "And he saw that there was no man." &c. As I have shewn page, 25. "And I looked, and there was no one to help; and I was astonished, that there was no one to uphold: therefore mine own arm wrought salvation for me, and mine indignation itself sustained me. And I trod down the people in mine anger; and I crushed them in mine indignation; and I spilled their blood on the ground."

I have here shewn that, this great, and important prophecy, perfectly accords with

the gracious promises contained in the several prophecies delivered by this prophet ; as, first, the salvation of the nation, the return of the divine presence, and the spirit of prophecy among them : second, the promise that they are not to go into captivity more : third, the destruction of the nations that had persecuted them : all which promises, it is manifest, have never yet been accomplished ; not at their return from Babylon : for then, they did not enjoy any such happiness ; but after great, I may say almost continued troubles and affliction, they were again carried into captivity, in the most miserable condition ; and in which, they have continued to this day : neither were any of these glorious promises fulfilled in the time, or in the person of Jesus ; for about forty years after his death, their government was destroyed by the Romans : which is a manifest proof, that he could not be the promised Messiah, that is to redeem the nation ; and under whom, they are to enjoy all the happiness, both spiritual and temporal, contained in these promises.

Before I take leave of this important prophecy, I must say a few words, by way of observation,

observation, on what Bishop Lowth, has advanced concerning the person introduced, as stained with treading the wine-vat. In his Note on chapter lxiid, as well as in his prælections, (7. and 30) he represents the person thus introduced, to be the Messiah. He considers the interlocutors in this passage, to be the Messiah and a Chorus: but though he confidently asserts it; yet, does he not offer any reasons in support of his opinion: nay, I am convinced, he was not able to advance any one solid argument in support of his hypothesis. This, I trust, will appear to demonstration, when we consider, First, that in chapter xxxivth, the Prophet speaks of the vengeance which God will take on *Edom* and *Botrab*, in which the sword of the LORD is represented as satiated with blood, &c. Second, that in chapter lix, 15. 16. 17. a most remarkable part of this passage is applied to God himself, who is represented as uttering nearly the same words as here: and is also represented, as putting on the garments of vengeance. Third, the expression, " For the day of vengeance was in my heart; and the year of my redeemed was come. " And which perfectly coincides with

with what Moses says in his prophetic Poem, Deut. chap. xxxij. 35. "To me (i. e. to God) belongeth vengeance, and recompense, at the time that their foot shall slip." That is, when the measure of the iniquity of the enemies of the Jews shall be full, and the period of their power is arrived: and which will be, "when the LORD shall have Judged his people." Then, will he inflict vengeance on their enemies; as Moses farther says, verse 41st. "When I whet my glittering sword, and mine hand take hold of Judgment; I will render vengeance to mine enemies, and will requite them that hate me." And thus also he concludes the Poem, (See vol. Ist page. 56. &c.) "Cause his people to rejoice, O ye nations: for he will avenge the blood of his servants, and will render vengeance to his adversaries: And he will be reconciled to his land and to his people." Then will the year of his redeemed be come: for, as I have frequently had occasion to observe, it is clear from all the prophecies which speak of the redemption and salvation of the nation, that the vengeance which God will take on the enemies of the Jews, is to precede their redemption. From all which, it
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is manifest, that the Bishop's hypothesis is absurd, and futile : and that this passage can be applied to none but God himself ; being a lofty description of his appearance against the enemies of his people, and the vengeance he will take on their enemies in the latter days, immediately preceding the time of their redemption : and which leads me to take notice of what the Bishop says concerning the completion of this prophecy. After he had combated the opinion of those interpreters, that suppose, that Judas Maccabeus and his victories make the subject of it ; he observes, — “ I conclude therefore, that this prophecy has not the least relation to Judas Maccabeus. It may be asked, to whom, and to what event does it relate ? I can only answer, that I know of no event in history to which from its importance and circumstances it can be applied : unless perhaps to the destruction of Jerusalem and the Jewish Polity.” But, nothing can be farther from truth than this assertion : for from what hath been said above, it is clear, that this prophecy has not the most distant relation to the destruction of Jerusalem and the Jewish Polity ; but on the contrary, manifestly foretells the exemplary

emplary vengeance that is to be taken on the enemies of the Jews, and not on the Jewish nation. — Of this, it appears to me, the Bishop himself was sensible; for he presently after observes, “ But, though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are Prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled: these in Ezekiel Chap. xxxviii. and in the Revelation of St. John, Chap. xx. are called Gog and Magog. This Prophecy of Isaiah may possibly refer to the same or the like event.” From all which, it is demonstrable, that this Prophecy remains to be fulfilled, and will most certainly be accomplished at the time of the redemption of the nation, by the true Messiah.

The thirteenth Prophecy commences verse 8th. Chap. lxxvth, and is continued to the end of the last verse of the same.

The purport of this prophecy, is to shew, that, although the children of Israel should not repent, return, and seek the LORD their God, in this captivity; yet, would he at all events redeem them, when the appointed
time

time of their redemption should arrive : not for any merit of theirs ; because there will be such a great number of wicked unbelievers among them ; but for the sake of the few righteous : and also in consideration of what they will be after their redemption, when they will all be good and righteous : those therefore, that are righteous in captivity, will happily attain to the redemption ; but those that are wicked, will be destroyed in the wars and troubles that will take place, before their final restoration.

The Prophet therefore, in figurative language observes, Chap. lxxvth. verse 8th. "Thus saith the LORD : As the new wine is found in the cluster ; and (one) saith, Destroy it not ; for a blessing is in it ; so will I do for the sake of my servants ; I will not destroy the whole." By this image, the Prophet clearly shews the nature of the preservation of the nation : for as there is in the cluster of grapes, husks, and kernels, which are of little or no use, yet they say destroy not the grape, because there is a blessing in it : i. e. it contains that within itself, that *will* produce good wine : for which reason, it ought not to be destroyed : even so, says God, will

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I do for the sake of my servants : that is, although there are great numbers of the nation, that are totally undeserving of being redeemed : yet, I will not destroy the whole ; but will have regard to those among them who are my servants : but more especially, in regard to what they will all be hereafter ; as he says, verse 9th, “ And I will bring forth a seed from Jacob ; and from Judah an inheritor of my mountains ; and my chosen shall inherit it, and my servants shall dwell there. ” By the seed of Jacob, he meant the ten tribes ; and by the inheritor of Judah, the kingdom of Judah : and they all together, are the LORD’s chosen servants, and shall inherit the land, and dwell there,

He also observes that, although the land of promise since the nation hath been carried captive out of it, is in a most ruinous, miserable, barren state, yet shall it become exceedingly rich and fruitful ; feeding numerous flocks and herds ; verse 10th. “ And Sharon shall be a fold for the flocks, and the valley of * Achor a resting for the herds ;
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* עֵכֹר *Achor* in Hebrew, denotes trouble : and it may thus

for my people who have sought me." For those of my people who during the captivity sought me; who always strictly adhered to my law, and looked forward to the salvation of Israel.

The Prophet then proceeds to inform us, that the rebellious and wicked transgressors in Israel, shall not prevent the redemption of the nation; for they will all be numbered to the sword, and the slaughter; verse 11. 12. "But ye who have forsaken the LORD; and have forgotten my holy mountain: who set in order a table for a troop; and pour out mixed wine for a number." Here, the Prophet addresses himself to the rich and opulent of the nation; who forsake the LORD; who consider the Law and commandments as a very heavy and unprofitable burden. Thus also they neglect, and disregard that essential part of the true service of God; the addressing themselves to him in prayer &c. account-

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thus be very properly called the valley of trouble; on account of the state it is in at present. And the learned Abarbanal is of opinion, that *Sharon* denotes a plain, level, barren spot; and therefore observes that, both the *troubled* valley, and *barren* country, shall then become exceedingly fruitful.

ing it altogether unprofitable : ascribing all things to a concatenation of causes, without the least interference of the Deity : thus fully confirming the words of the Prophet *, “The LORD hath forsaken the earth ; and the LORD seeth not.”

They have also forgotten his holy mountain : they do not bestow one thought on the ruined state of Jerusalem ; they mourn not for it ; neither do they pray for its restoration to its former state : on the contrary, their sole aim is to lead a voluptuous life, and to feast luxuriously : for which purpose, they have a grand table, covered with the choicest and most delicious viands, together with different sorts of the richest wines ; and which the Prophet calls mixed wine : thus, do they spend their time joyously ; without the least thought of the worship of God, or his temple, that lies desolate : he therefore, says, verse 12th. “Verily I will number you to the sword ; and all of you shall bow down to the slaughter : because I called, and ye answered not ; I spake, and ye would not hear : ” This denotes, that, while they were in the land of promise, they would not hearken to the Prophets.

* Ezek. viii. 12. & ix. 9.

phets, whom God sent to admonish them : and to those in the captivity, he says, "But ye did that, which was evil in my sight ; and that, in which I delighted not, ye chose." This, appears to me to be the real meaning of the passage, according to its literal sense : and in which, I am supported by the learned Abarbanal*. I know, there are several learned commentators, who suppose that, *Gad* and *Meni*, are names of idols worshipped by the ancient Jews ; but Kimchi †, has clearly shewn the many objections, to which this sense is liable : and which has induced him to explain it, as referring to the spiritual reward and punishment after death : but I am convinced, that the whole prophecy, is addressed to those that are to return from captivity ; and whom God will purify, as silver is purified ; so that the righteous will enjoy the happiness of the redemption ; but which the rebellious will not attain : for of them, he says, verse 13. "Wherefore thus saith the LORD God ; Behold, my servants shall eat, but ye shall be famished ; behold, my servants shall drink, but ye shall be thirsty : " This verse, I humbly conceive,

* Abarbanal in Loc.

† Kimchi. Ibid.

conceive, is a manifest proof of the truth of my explanation; being an exact *retaliation*: for as they had placed their sole happiness, in eating, drinking, and feasting; it is but justice that, instead of their tables having been so sumptuously supplied, they should then suffer hunger and thirst; and that the true servants of God, who endured all the miseries of the captivity in penury and want, should then eat and drink. And, as it is customary at these feasts, to sing and rejoice, and be merry: the Prophet says, "Behold, my servants shall rejoice, but ye shall be confounded; Behold, my servants shall sing, for gladness of heart; but ye shall cry aloud for grief of heart; and in the anguish of a broken spirit shall ye howl."

And, as a person of nice honour, values that, more than his life; he informs them, that as a punishment for their transgressions, their Glory shall be changed to shame; verse 15th. "And ye shall leave your name for a curse to my chosen: for the LORD God shall slay you; and his servants shall he call by another name". Thus, will the righteous be distinguished from the wicked, not only in corporeal blessings, as in eating and drinking in plenty of the fruits of the holy land; but
also

also in their name, and fame : for at the time of the redemption, the righteous will be easily distinguished from the wicked, the good from the bad ; and truth from falsehood : because the earth will be full of the knowledge of the LORD : and therefore, “ Whofo bleffeth himself upon the earth, shall blefs himself in the God of truth : and whofo sweareth upon the earth, shall swear by the God of truth.” They will not then flatter and praise the wicked, for their very vices, as is now done by fawning Sycophants, who servilely cringe and flatter them, because they are rich, or in high authority ; No : Such things will then not be ; but whoever praises another, will do it solely on account of his being a true servant of the God of truth ; and whoever, shall have occasion to swear, will swear by the God of truth : and therefore, no falsehood will be in their mouth, nor deception in their heart : “ Because the former troubles are forgotten ; and because they are hidden from mine eyes.” For while in captivity, they falsely flattered the vices of the rich ; when, as the Prophet says, * “The wicked compassed

* Habak. i. 4.

compassed about the righteous." But at the redemption, it will not be so; for the former troubles being all forgotten; nothing but truth will then exist.

The Prophet then, in grand, sublime, and lofty language, proceeds to describe the exalted happiness that the nation is to enjoy at their restoration; verse 17. &c. "For behold, I create new heavens, and a new earth; and the former (ones) shall not be remembered, neither shall they be brought to mind any more." Commentators have differed much concerning the meaning of the new heavens, and a new earth: but it is clear, that by this magnificent expression, the Prophet meant nothing more, than a renewal of the divine favour, and a recommencement of, an uninterrupted state of prosperity: for as the dissolution of the heavens &c. denotes the ruin of the world politic &c. (See, Vol 1st: page 164 and 213 &c.) So does the creation of new heavens and earth, denote happiness and prosperity. But I presume, that we need not long remain in doubt concerning the Prophet's meaning; as he himself explains it presently after: for having in the latter part of the verse, observed, that, the former should not
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be remembered, &c. And which properly denotes, that the troubles and afflictions which they had experienced for ages, should be entirely forgotten : immediately tells them the reason why they should be thus forgotten ; because of their joy and exultation in that which he shall create ; and which will be, Jerusalem a subject of joy, &c. verse, 18. &c. “ But ye shall rejoice and exult for ever and ever (in that) which I create : for lo ! I create Jerusalem a (subject of) joy, and her people of gladness. And I will exult in Jerusalem, and rejoice in my people.” Hence, it is manifest that this creation, will be the happiness of the nation, both spiritual and temporal. For God’s exulting in Jerusalem, denotes the residence of his divine presence again among them ; as also the return of the spirit prophecy : and his rejoicing in his people, denotes the happiness of their temporal state : and that they shall no more go into captivity ; neither shall they experience any more trouble or affliction : for, “ There shall not be heard any more therein, the voice of weeping, or the voice of distressful cry.” Nay, even the weeping and mourning that is usually made for the

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dead, will not be heard among them : for verſe 20th. “ No more ſhall be thence an infant ſhort lived ; nor an old man who hath not fulfilled his days : for he that dieth at an hundred years, ſhall die a child : and the ſinner (that dieth) at an hundred years, ſhall be (deemed) accuſed. And they ſhall build houſes and ſhall inhabit them ; and they ſhall plant vineyards, and ſhall eat the fruit thereof. They ſhall not build, and another inhabit ; they ſhall not plant, and another eat. ” This is the reverſe of what Moſes denounced againſt them for their diſobedience : (Deut. xxviii. 30.) “ Thou ſhalt build an houſe, and thou ſhalt not dwell therein ; thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof*.

In the latter part of the verſe, and the following one, the Prophet ſhews how theſe two promiſes ; viz, their longevity, and the enjoyment of their labour, ſhould be accompliſhed ; for of the firſt, he ſays, “ For as
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* This denunciation of Moſes, it is well known hath been exactly fulfilled : it therefore ought to be conſidered, as an earneſt of the full accompliſhment of what the Prophet here foretells of their future happineſs, at their reſtoration.

the days of a tree, shall be the days of my people." The prophet's idea here seems to be, that they shall then live to the age of the Antediluvians; which appears to be very properly expressed by the days of a tree, according to our ideas: for it is commonly supposed that the oak, one of the longest lived of trees, lasts about a thousand years; being five hundred years growing to its full perfection, and as many decaying: which seems to be a moderate and probable computation. See Evelyn Sylva, Book 3d. ch. iii. Concerning the second, he says. "And my chosen shall wear out the work of their own hands. They shall not labour in vain; neither shall they generate a short lived race: for they (shall) be a seed blessed of the LORD; and their offspring with them."

The Prophet then informs us, that although while they were sinners in captivity, God would not hear their prayer: as the Prophet Jeremiah said, (Lament. iii. 44.) "Thou hast covered thy self with a cloud, that (our) prayer should not pass through." yet, at their restoration, it would be far otherwise; verse 24th. "And it, shall be, that before they call, I will answer"; But

as this expreffion, might feem incongruous : as it is not proper to fay that, he will answer them before they call ; the Prophet immediately fhows what he meant by it ; “ And while they fhall be yet fpeaking, I will hear.” While they are fpeaking to each other, faying, Let us call on God in prayer ; God will instantly hear them ; fo that before they begin to pray, God will already have noticed them.

In verfe 25th. the Prophet fhews the univerfal peace* that is to take place at their reftoration ; “The wolf and the lamb fhall feed together ; and the lion fhall eat ftraw like the ox : but duft† (fhall be) the food of the † serpent. They fhall not hurt, neither

* See this largely explained, vol 1st. page 91. &c.

† The learned Abarbanal is of opinion that the wolf, lamb lion, and ferpent, denote the four great monarchies, that fubdued and oppreffed the nation ; three of whom, after having received their due punifhment ; will enjoy peace and plenty : but that Edom. i. e. the Roman Empire, which is typified by the ferpent ; and who oppreffed and perfecuted the nation with fuch defpite and rancour, far beyond, what any of the other monarchies did ; will not then attain to the happinefs which the others will enjoy : for which reafon, the Prophet faid, duft fhall be the food of the ferpent : for that monarchy only, will remain in a miferable degraded ftate, for ever.

neither shall they destroy, in all my holy mountain, saith the LORD."

According to the explanation here given of this prophecy, the following important truths, of the facts to be accomplished at the restoration of the Jews, are evidently deducible. First, that the great number of unbelievers in the nation, will by no means prevent the redemption of the true believers; for that the sinners, will all be numbered to the sword and the slaughter. Second, that the ten tribes will be restored as well as Judah. Third, that the land of promise will be changed from its present barren state, to that of a most fruitful one. Fourth, the residence of the divine presence will again be among them, with the return of the spirit of prophecy, as aforetime. Fifth, that they shall no more go into captivity; neither are they to experience any more trouble or affliction, &c. Sixth, that they shall live to a great age; and thus enjoy and wear out the labour of their hands, &c. Seventh, universal peace, will then take place. But as it is well known from all history, that none of those great promises, were accomplished at their return from Babylon; it is clear, that the Prophet did not speak of that captivity.

tivity. And, as it is equally evident from history, that they were not fulfilled in the person of Jesus, it is manifest that he could not be the Messiah; and that these glorious promises, remain to be fulfilled in the latter days, at the coming of the true Messiah.

The fourteenth Prophecy, commences Chapter lxvith. and is continued to the end of the same.

Before we proceed to the explanation of this prophecy, it will be necessary to observe, that several Commentators have imagined, that the Prophet meant to reprove the nation, for its hypocrisy, in offering sacrifices, while their hands were polluted with their evil deeds. But nothing can be farther from truth, than this hypothesis: for the purport of this prophecy, is the future redemption of the nation; and partly connected with the foregoing, in the following order. The prophet having in the preceding prophecy, announced the glorious and happy state, which the nation is to enjoy, both temporal and spiritual, with the return of the divine presence to Jerusalem; he thought it very probable, that some, might imagine, that it was to be understood, as if God meant to redeem the nation,

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tion, merely on his own account ; that they might build him a temple to abide in : and would thus ascribe locality* to the most High : the Prophet therefore, in order to remove from their minds the most distant idea of such a pernicious opinion, assures them, that the most High, has no necessity for a dwelling, or place of rest ; because he cannot be circumscribed : as he says, verse 1st. “ Thus saith the

LORD :

* The true believer, may perhaps think that this is not likely to happen ; and that no one could be so stupid, as to apply locality, to the Creator of heaven and earth : but I can testify the truth of it ; and that nothing is more common among Deists, when they wish to deny Revelation, and to shew that the God of Moses, was an Egyptian god ; than saying that Moses ascribed locality to his God ; as what else say they, did he mean by saying, *Exod. 25. 8.* “ And let them make me a sanctuary, that I may dwell amongst them.” This objection, I have frequently heard from the mouths of Deists ; and such, as are accounted men of sense and learning : and who ought to have known that Scripture generally speaks in figurative language ; and that therefore, dwelling among them, signified nothing more than the appearance of the symbol of his divine presence in the tabernacle. But, alas ! this is the woeful consequence of the frailty and presumption of mankind, when they presume to think themselves wiser than the rest of the world ; whom they look upon either as knaves, fools, or fanatics : and having once embraced this notion, the false fear of shame, prevents their acknowledging their error : and thus shutting their eyes against the conviction of truth, they remain wilfully blind for ever,

LORD : the heavens are my throne ; and the earth is my foot-stool : where is the house, that ye can build for me ? and where is the place of my rest ? ” For as the whole heavens are all but as my throne, and the earth no more than my foot-stool ; what house, or place can ye build to contain me ? And thus also Solomon said (1 King. viii. 27.) “ Behold the heaven and heaven of heavens cannot contain thee ; how much less this house that I have built ? ”

The Prophet proceeds, verse 2d, “ For all these (things) my hand hath made ; and all these (things) exist (according to my word) saith the **LORD.** ” Whence, it is manifest, saith the most High, that it is not possible, that the redemption should take place on my account, that ye may build me a house ; but merely in compassion to the nation, thus long in captivity ; as in the latter part of verse 2d. “ But to such will I have regard, to the humble and contrite spirit, and that revere my word.” For the spirit of Israel, while in captivity, is humbled and bruised ; yet nevertheless, they revere the word of God ; i. e. the Law of Moses ; and strictly observe it, notwithstanding

standing all the persecutions which they have suffered for their adherence to it, and their inviolable faith in the strict Unity of God.

The Prophet farther observes, that God will do this on another account: namely, in order to be avenged of the nations for the wickedness and abominations which they have committed; verse 3d. "He slayeth an ox (and) killeth a man: he sacrificeth a lamb, (and) beheadeth a dog: he maketh an oblation of swine's blood; (and) offereth incense, that (is as) the presenting of iniquity: yea, they themselves have chosen their own ways; and in their abominations their soul delighteth." In this verse, the Prophet describes two heinous crimes which they have been guilty of: first, the barbarity with which they treated the nation in this long and dreadful captivity: for with the same indifference and apathy, that they kill an ox, they slay a man of them: and think no more of destroying the lost sheep of Israel, than in breaking the neck of a dog: whence, the propriety of the Prophet's use of the Metaphors, *ox*, and *sheep*, is obvious: for the *ox*, denoted the king-

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dom of Israel ; because the first king of the ten tribes, was descended from Joseph : and Joseph in the blessing of Moses, is compared to a bull*. (See Deut. xxxiii. 17.) And the kingdom of Judah, as well as the nation in general, are compared to sheep and lambs. (See, Ezek. xxxiv. 2. 3. &c.) Secondly, for their impious, and abominable practices : for their oblations are of swine's blood : they eat the blood of the swine, and other beasts ; and of which, they make presents to each other, as if it was some rich delicacy ; and the incense they offer, is as the presenting of iniquity : their prayers to mediators and saints, is all a scene of iniquity. But, as the Gentiles might in excuse plead, that what they did to the nation, could not render them criminal ; because God was pleased to send them into captivity, to be punished for their sins : neither ought they to be accounted culpable for what they eat ; as they had never been admonished by God, to abstain from any particular

* This was the reason that Jeroboam made the two calves : See 1 King. xii. 29. for they were made on a political account ; and not on a religious one, as I shall shew at large in my comment on Scripture.

particular food. To this, the Prophet answers, yea, they themselves have chosen their own ways. The dreadful massacres and persecutions, which they inflicted on this miserable people, for no other crime, but their strict adherence to the worship of the One true God; was of their own chusing, and not by my command, saith the most High; for I did not command them to do it; but their own evil and wicked imaginations prompted them to it; agreeable to what the Prophet says*, "Because I was (but) a little angry, and they helped forward the affliction." And, as to the blood, and other abominations, he observes, and in their abominations, their soul delighteth: for which reason, he says, verse 4th. "I will also choose their calamities; and what they dread, I will bring upon them; because I called, and no one answered, I spake, and they would not hear: and they have done, what was evil in my sight, and that, in which I delighted not, they have chosen." The precepts which I commanded to Adam and to Noah, and which are binding on all mankind, have they not observed: for they

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before me ; all that they have done, both in the destruction of Jerufalem, and the burning of the temple, &c. For, (verfe 6th.) “A voice of tumult from the city ! A voice from the temple ! The voice of the LORD, rendering recompence to his enemies !” The voice from both city and temple, crieth aloud for vengeance. But, as the Prophet mentions the noun *voice* three times, one of which is attributed to God ; it is clear, as the learned Abarbanal obferves, that the moft High will take vengeance on his enemies, for three different crimes which they have committed : firft, for the voice of the flain at the destruction of the city of Jerufalem ; fecond, for the voice of the burnt temple ; and third, for the voice of blasphemy towards the Supreme, by the manner, in which they have fpoken of his Divinity : and thus fays the Prophet Daniel* ; “ I beheld then, becaufe of the great words which the horn fpake : I beheld (even) till the beaft was flain, and his body destroyed, and given to the burning flame.” Whence it is manifelt, that the
destruction

* Dan. 7. 11.

destruction of the fourth beast, will be in consequence of the erroneous doctrine promulgated by it, concerning the Divinity.

The Prophet having thus spoken of the vengeance which God will take of his enemies, for the sins they had committed, proceeds to speak in figurative language, of the resurrection, which is to take place, about nearly the same time: verse 7th. & 8th. "Before she was in travail, she brought forth; before her pangs came, she was delivered of a male (child.)" Before the city above mentioned, (i e. Jerusalem) shall travail, she will have brought forth: that is, she will bring forth, without the pains of child birth: which image, the Prophet made use of, to shew the manner of the resurrection; that it will not be as is the natural birth, which he calls the pains of travail, that always precede it; but that the bodies of those that shall rise at the resurrection, will, in a supernatural manner, appear all at once suddenly; and which he calls her being delivered before her pangs came. And, as this will be a most astonishing, and stupendous act, the Prophet says, verse, 8th. "Who hath heard such a thing?
and

and who hath seen the like of these things ? Shall the earth be made to bring forth in one day ? Is a nation born in an instant ? For no sooner was Zion in travail, than she brought forth her children." By a nation being born in an instant, the Prophet shews that, they will be exceeding numerous : that they will *all* arise instantaneously ; and that they will be the children of Zion .

But, as it is extremely difficult for the mind of man, to form an idea of the resurrection, so as to be able to comprehend it ; and which, may therefore be the cause of his doubting the truth of the prediction ; the most High argues in support of it ; verse 9th. "Shall I bring to the birth, and not cause to bring forth ? saith the LORD, shall I, who beget, restrain the birth ? saith thy God." Shall I who was able to create man, and every thing else at the beginning, from nothing ; not be able to raise him again at the resurrection ? This, no one can doubt ; but as I have been able to effect the one, I shall certainly be able to effect the other.

The Prophet then proceeds to shew the cause, and end of the resurrection ; verse 10th.

10th. "Rejoice with Jerusalem, and exult on her account, all ye that love her; be exceedingly joyful with her, all ye that mourn over her:" The Prophet here shews, as I have already observed*, one great end of the Resurrection: viz, that those who have been persecuted, slain, and massacred, during this long and dreadful captivity, for their adherence to the true faith; and who died mourning, and lamenting for Jerusalem; may then rejoice, and exult with her, in her salvation: for as they were satiated with trouble, sorrow, and affliction, on account of her destruction; it is but justice, that they should partake of her happiness; as the Prophet says, "That ye may suck, and be satisfied, from the breast of her consolations; that ye may squeeze out, and be delighted with the splendour of her glory." The first of these members, denotes their temporal happiness; and the second, denotes their spiritual happiness; and which is the true glory: and both these they will enjoy in their greatest latitude; verse 12th. "For thus saith the LORD; Behold, I will spread prosperity over her,"

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* See Vol. 1st. page, 193. &c.

like a River; and like an overflowing stream the wealth of the nations, which ye shall suck: ye shall be carried at the side; and on the knees shall ye be dandled. As one, whom his mother comforteth, so will I comfort you: and in Jerusalem shall ye receive consolation." Hence, it is manifest, that this promise, solely relates to the redemption of the Jewish nation: for as all their misery was in consequence of the destruction of Jerusalem: the Almighty assures them, that on that very spot, they shall receive consolation; and their happiness be rendered complete.

In verse 14th, &c. the Prophet addresses himself particularly to those that shall rise at the Resurrection. "And ye shall see it, and shall flourish, like the green herb:" With their corporeal eyes shall they see all this: and their bones that were dry* in the grave, shall flourish as the green herb: and by this means, "The hand of the Lord shall be manifested to his servants:" All will then know, that there is a God in Israel: and who will also take vengeance on the nations;

* See Ezek. xxxvii. 1.

tions; they being his enemies; as in the latter part of the verse, "And he will be moved with indignation against his enemies. For, behold! the LORD shall come, as a fire; and his chariots, as a whirlwind: to render his anger in fury, and his rebuke in flames of fire. For by fire shall the LORD execute judgment; and by his sword, upon all flesh; and many shall be the slain of the LORD." Hence it is clear, that the punishment of the nations, will not only be, by the sword of a man against his brother, but also by fire &c. from heaven; agreeable to what the Prophet Ezekiel says*, "and I will call for a sword—every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and (with) an overflowing shower and great hail stones: fire and brimstone will I rain upon him." Thus will the slain of the LORD, be many.

The Prophet next proceeds to point out, the particular nations and religions, on whom God will thus take vengeance, verse 17th, "They who sanctify themselves, and purify themselves in the gardens: (but) after (with)

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* Ezek. xxviii. 21. 22.

one within:" This denotes the Mahometans who by their frequent ablutions and seeming devotion, wish to appear pure, and sanctified: but this, is all hypocrisy, says the Prophet: for presently after that they have performed their ablutions in the baths, and their prayers in the Mosque; they are with *one within*; are wallowing in pollution with some one of their harlots in secret. And this, I take to be the reason, that the Masorites in correcting the text in this place, read in the margin, *אחת* which signifies the same as *אחת* *one*: only in the *feminine*: and which is a presumptive proof, that they understood the Prophet in the same sense, as here explained; i. e. that with all their outward purifications, they were all pollution within.

In the latter part of the verse, he speaks of the Christians, &c. "Who eat swine's flesh, and the abomination*, and the mouse; together shall they perish, saith the LORD."

In verse 18th, the Prophet points at the cause of this punishment, and the manner of its accomplishment. "For I (know) their deeds,

* All animals prohibited to the Jews, were called abomination; as Moses says, (Levit. xi, 42.) Whatsoever goeth upon the belly &c.

deeds, and their thoughts : it (therefore) shall come to gather all the nations and tongues together ; and they shall come, and see my glory." At the time that God will take vengeance on the nations ; he will gather them all together ; to war with each other ; so that the sword of every man, will be against his brother : and this vengeance, the Prophet calls the glory of the LORD. And thus also says the Prophet Ezekiel* on the same subject. " Thus will I magnify myself and sanctify myself, and will be known in the sight of many nations ; and they shall know that I (am) the LORD."

And as a number of them, will then be suffered to escape, with all their wounds and blemishes upon them ; agreeable to what the Prophet Zechariah says†, " And this shall be the calamity with which the LORD will smite all the peoples who warred against Jerusalem. Their flesh shall consume away while they stand on their feet ; and their eyes shall consume away in their sockets ; and their tongue shall consume away in their mouths." Of these, the Prophet says, verse 19th.

* Ezek. xxxviii. 23.

† Zech. xiv. 12.

19th. "And I will set a mark upon them ; and I will send those that escape of them to the nations ; to Tarshish, Phul, and Lud, who draw the bow : Tubal and Javan, the far distant isles, that have not heard my fame, nor have they seen my glory : and they shall declare my glory among the nations." When those that escape, shall return home to their respective countries, in their wounded and miserable state, (which is the mark that God will set upon them) and thus declare the glory of God ; the consequence will be, that they will all be in haste, to bring those of the nation that remain in different parts, and have not yet returned, to their own country ; as in verse 20th. "And they shall bring all your brethren, from all the nations, for an oblation to the LORD, on horses, and in chariots, and in covered litters* ; on mules, and on dromedaries ; to my holy mountain Jerusalem,

* Bishop Lowth thinks that it denotes *connes* ; a sort of vehicle, much used in the east, consisting of a pair of hampers, or cradles, thrown across a camel's back, one on each side ; in each of which a person is carried. They have a covering to defend them from the rain and the sun. Thevenot (he observes) calls them *connes*, '1. p. 136.

Jerusalem, saith the LORD; like as the children of Israel brought the oblation, in pure vessels to the house of the LORD. And of them will I also take for Priests, (and) for Levites, saith the LORD." That is, of those that shall be brought back from the far distant countries, where they may have been mingled, and lost in name among the nations: and who being the real descendants of the Priests and Levites; will be reinstated into their respective offices, although they may have been forced to apostatize. But, as it may be asked, how is it to be known, that they are thus descended? I answer, By means of the spirit of Prophecy, which will then be restored to the nation; for then the tribe of Levi, will be distinguished in a particular manner, as the Prophet Malachi said*, "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and shall refine them as gold and as silver: and they shall offer an offering to the LORD in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former

* Malach. iii. 3.

mer years." And which is a manifest proof, that none will then officiate as Priests and Levites, but those that really belong to the families of this tribe.

The Prophet then proceeds to inform them, that they shall no more go into captivity; but shall for ever remain in their land, as the eternal existence of heaven and earth; verse 22d. "For as like the new heavens and the new earth, which I make, stand (continually) before me, saith the LORD; so shall continue your seed, and your name."

The Prophet next shews, that they then will ever stedfastly adhere to the worship of the One true God: and that one great motive thereto, will be the sight of the sufferings of the wicked, that shall then arise, to receive the punishment due to the enormous crimes that they had committed; as I have already observed: (Vol. Ist. page 199.) and which agrees with what the Prophet Daniel says*, "And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame (and)

* Dan. xii. 2.

(and) everlasting contempt." This sight will operate as a strong incentive to the just, to continue steadfast in the pursuit of righteousness; as in verse 23d, & 24th. "And it shall be from new moon to new moon, and from Sabbath to Sabbath; all flesh shall come to worship before me, saith the Lord. And they shall go forth, and shall see the carcases of the men, who transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh."

According to the real intent and purport of this prophecy, as here explained; it is manifest, that the following important events are to be accomplished at the restoration of the nation. First, the punishment of the different nations, that were enemies to the Jews, for their cruelty to the nation; and also for their abominable practices; as likewise for the erroneous doctrines, that they promulgated concerning the divinity of the most High. Second, the Resurrection of the dead, who are to rise, and rejoice with Jerusalem. Third the particular nations, that are to be punished, are clearly pointed out, according to the different principles and

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tenets held by them. Fourth, the cause that will induce the nations, to bring the Jews from the far distant countries, and the manner in which they are to be brought to Jerusalem. Fifth, the return of the spirit of prophecy. Sixth, that they are not ever to go into captivity more. Seventh, that they will never again fall off from the worship of the One true God: neither will they be guilty of any of those heinous crimes, which they had committed aforetime. But, none of these great events were accomplished at their return from Babylon: for in the first place, their enemies were not punished in the exemplary manner, here predicted: the resurrection did not take place: the Mahometan religion had no existence at that time: neither was the doctrine of the trinity yet promulgated. They were not brought to Jerusalem, in the manner here described: and they were again carried away captive, in the most miserable condition; for the abominable crimes that they were guilty of, during the time of the second temple; and in which captivity, they have continued to this day: all which, is a manifest proof, that the Prophet did not speak of that return. And, it

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is equally manifest, that they were not accomplished; in the time of Jesus: consequently, he could not be the promised Messiah; so that it remains for these great events to be accomplished, in the latter days, when the true Messiah shall come to redeem the Nation.

Thus, have I explained, these fourteen great and important Prophecies of Isaiah; the most sublime and elegant of all the Prophets; and who undoubtedly, delivered a far greater number of Prophecies, relating to the future redemption and salvation of Israel, than any of the other Prophets. Hence, (as the learned Abarbanal observes,) was he called, as by the special appointment of Providence, **ישעיהו** *Isaiah*: which may be read, as compounded of two words **ישע יי** *The salvation of the LORD*: and as he says of himself, on this subject*. “The LORD hath anointed me, to publish glad tidings to the meek: he hath sent me to bind up the broken hearted: to proclaim freedom to the captives; and to the bounden perfect liberty; To proclaim the year of acceptance with the LORD; and

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* Hai. lxi. 1. 2. &c.

the day of vengeance of our God. To comfort all those that mourn; to apply it to the mourners of Zion." &c.

From these fourteen great and important prophecies of this Prophet, which I have explained; it is demonstrable, that the following fourteen essential principles, must necessarily take place, at the time of the future redemption of the nation.

Those great events, as I have already shewn in the explanation of these prophecies; and as I shall farther prove in laying down those principles, have never yet been fulfilled: not at their return from Babylon; nor yet in the person of Jesus: the consequence is, that they remain to be fulfilled, at the restoration of the nation.

The first fundamental principle is, the vengeance which God will then take of the nations; by stirring them up, to war with each other, in such a dreadful manner, that the like hath never yet been; as also with plagues and pestilence; fire and brimstone, and horrible tempests, &c, from heaven: as shewn, in the third, fourth, fifth, sixth, seventh, eighth, ninth, eleventh, and fourteenth prophecies: But, as no such war took place,

place, nor any such divine punishments inflicted on the enemies of the nation, at their return from the Babylonish captivity; it is manifest, that this principle, was not then accomplished. The same objection lies against the person, and time of Jesus: whence it is demonstrable, that this principle remains to be fulfilled in the latter days, immediately preceding the restoration of the nation, by the true Messiah.

The second principle is, that the vengeance which will be taken on Edom, and Botfrah, (which is Rome) will be far more dreadful, than that taken on any of the other nations; and those that escape of them, will not attain the same happiness which the other nations will, in regard to the light of truth, and the worship of the most High: as shewn in the fourth, fifth, sixth, and twelfth prophecies. This principle, it is manifest from all history, did not take place at their return from Babylon; nor yet in the time of Jesus: whence it is manifest, that it remains to be fulfilled in the latter days.

The third principle is, the redemption, restoration, and salvation of Israel, that is then
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to take place : as shewn in the second, third, fourth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth prophecies. This glorious restoration of the nation, it is well known, hath never yet been accomplished : for their return from Babylon, was in no way conformable to what is predicted by the Prophet in these prophecies : for then, the outcasts of Israel, and the dispersed of Judah, were not gathered together ; as there was but a small part that returned from Babylon ; and those of the lower orders of the people only ; the ten tribes that were carried away by the king of Assyria, did not return : neither did those of Israel and Judah, that were in Egypt, the land of Ammon and Moab, in Gaul and Spain, and divers other parts, return. How then can it be said, that those great and glorious promises which speak of the restoration of the nation, were ever accomplished ? Does not the Prophet speak clearly and explicitly of the *complete* restoration of the nation ? when he says, (Chap. xxvii. 13.) “ And it shall come to pass in that day, the great trumpet shall be sounded ; and those shall come who were perishing in the land of Assyria, and
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who were dispersed in the land of Egypt : and they shall bow themselves to the LORD, in the holy mountain in Jerusalem." Again, (Chap. xliiii. 5.) "Fear thou not, for I am with thee : from the east I will bring thy children, and from the west I will gather thee together. I will say to the north, give up ; and to the south withhold not : bring my sons from afar ; and my daughters from the end of the earth : " &c. Besides a number of other passages, to the same purport, all which, is a manifest proof, that it hath never yet been accomplished ; and that it remains to be fulfilled in the latter days.

The fourth principle is, that at the future redemption, the ten tribes that were carried away captive, by Shalmaneser king of Assyria, will return ; as shewn in the second, fifth, and eighth prophecies ; but this, it is well known, did not take place at their return from Babylon, as above shewn.

The fifth principle is, that the future redemption will be entirely conformable to that of Egypt in every respect ; more especially in their exact conformity in the following particulars. First, that the *whole* nation will be redeemed ; and that not one of them
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will remain behind; in like manner, as none were left in Egypt; as the Prophet says, (Chap. xxvii. 12.) "And ye shall be gleaned up, one by one, O ye children of Israel."

Second, that the nations that hold them in subjection, or shall prevent their return: will be utterly destroyed, as was Pharaoh, and the Egyptians in the red sea.

Third, that their redemption will be by the hands of a great Prophet; eminent for his prophetic spirit, and the stupendous miracles that he will perform, as was Moses, who redeemed them from Egypt.

Fourth, that God will utterly destroy the tongue of the Egyptian sea, so that there will be an highway for Israel, as when they came up out of Egypt: as shewn at large, in the second and ninth prophecies; and which, is a demonstration, that these prophecies were not fulfilled at their return from Babylon; for that did not resemble their redemption from Egypt in any one particular*, here mentioned; nay, in one particular, it was diametrically opposite; for when

* See also Vol. 1st. page 127.

when they were redeemed from Egypt, they had the highest spiritual felicity, bestowed upon them: viz, the ark of the covenant, the spirit of prophecy, the Urim and Thumim, and the fire from heaven: but all these, were wanting in the second temple: as shewn in Volume 1st. page. 42. And in my answer to Docter Priestley's first Letters to the Jews, page 46.

As to what the generality of Christian Writers assert, that it denotes the spiritual call of the Gentiles at the coming of Christ; is highly fallacious: because, in the aforesaid second prophecy, the Prophet says, "And it shall come to pass in that day, (that) the LORD shall *again* put forth his hand the *second time*, to recover the remnant of *his people*, which shall remain, from Assyria," &c. Whence, it is clear to demonstration, that as the Prophet calls the future Redemption, the *second time*; and that it is, to recover *his people*; it can apply to none else, but those that had already once before been so redeemed: and as the Prophet says in the same prophecy, "And he shall gather the outcasts of Israel, and the dispersed of Judah will he

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collect, from the four extremities of the earth. “And the jealousy of Ephraim shall cease; and the enmity of Judah shall be no more:” &c. Agreeable to what the Prophet Ezekiel says*, when speaking of the union of the two kingdoms of Israel and Judah, under the Messiah, at the future redemption; (as will be shewn at large in the explanation of that prophecy) all which shews that, it is impossible to understand it in any other sense, but as denoting the future restoration of the nation, in like manner as they were redeemed from Egypt.

The sixth principle is, that God hath appointed a certain and determinate time, for the Redemption of his people; and which, on its arrival, will not by any means, be prevented from taking place; no, not though there should be a great number of sinners and transgressors among them: for the sinners will be cut off; they will be numbered to the sword, and the slaughter: and the righteous, will be brought to the holy land, and enjoy every good: as shewn in the fourth, sixth, eleventh, twelfth, and thirteenth

* Ezek. xxxvii. 22.

teenth prophecies ; and which hath never yet been fulfilled.

The seventh principle is, that the future Redemption is not to take place till after a great length of time ; for they are not to be visited, till after many days ; so that they will almost despair of ever being redeemed : as shewn at large, in the explanation of the fourth, seventh, and ninth prophecies.

The eighth principle is, that at their future Redemption, the *Shechinah*, or visible symbol of the Divine presence, will be again restored to them, as it was in the tabernacle, and the first temple : the spirit of Prophecy, will likewise be restored to them : and the whole earth will be full of the knowledge of the LORD ; as shewn in the second, third, ninth, and eleventh prophecies : but none of these events took place at their return from Babylon ; nor yet in the time of Jesus ; whence it is manifest, that they remain to be fulfilled.

The ninth principle is, that at the future Redemption, those that have apostatized during this long and dreadful captivity, either through fear, on account of the fearful persecutions raised against them ; or for any o-

ther cause : or who had their children taken from them* ; and were thus mingled among the nations ; will all be restored to the nation : as shewn in the explanation of the seventh and eleventh prophecies. And the same says Moses ; as shewn at large, in his first prophecy : and it would be only wasting of time, to shew that this principle was not fulfilled at their return from Babylon.

The tenth principle is, that at the future redemption, a king of the lineage of David, and called by his name, will reign over the whole nation : as shewn in the explanation of the second, and seventh prophecies : but nothing of this took place during the continuance of the second temple : for then, there was no king of the house of David : but only of the Asmoneans, and the Herodians ; whence it is demonstrable, that this principle was not then fulfilled.

The eleventh principle is, that after the future Redemption, of which the several Prophets have prophesied ; they never will go into captivity more ; neither they, nor their posterity for ever ; because, God will circum-

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* See Vol. Ist. p. 30. 32.

cise their heart ; so that they will no more return to sin and folly : but will for ever continue righteous ; they therefore, will for ever inherit the land : as shewn in the fourth, ninth, tenth, eleventh, twelfth, and thirteenth prophecies. But this, it is clear from all history, was never fulfilled at their return from Babylon : for it is well known, that during the time of the second temple, they were exceedingly wicked ; committing the most enormous crimes of robbery, murder, &c. to which may be added, the false, and heretical opinions, that then prevailed among them ; and which, was the cause of the total ruin of their common wealth ; and of their being carried into this long and dreadful captivity ; where they have not to this hour, expiated their numerous crimes : and it is needless to shew that, it hath not been accomplished at any other time.

The twelfth principle is, that after the future Redemption, the great majority of the nations that will then be left, will acknowledge the Unity of God ; will serve and worship him ; and earnestly desire, to be instructed in his Law : as shewn at large, in the first, third, seventh, and eleventh prophecies ;

phacies ; but no such thing, hath ever yet come to pass ; not at their return from the Babylonish captivity ; nor yet, at the appearance of Jesus ; whence, it is manifest, that it remains to be fulfilled at the future restoration of the nation, by the true Messiah.

The thirteenth principle is, that then peace will reign in all the earth ; and that so completely, as to induce them to destroy the very weapons of war : as shewn at large in the explanation of the first, second, and thirteenth prophecies. But as no such universal peace, has ever yet been enjoyed by the world ; but on the contrary, the sword hath scarcely been sheathed since the delivery of this prophecy ; as I have shewn at large in the explanation of the second prophecy. Whence it is demonstrable, that this promise remains to be fulfilled at the coming of the true Messiah,

The fourteenth principle is, that about the time of the future redemption, the resurrection of the dead will take place ; as shewn in the fourth, fifth, and fourteenth prophecies : more especially in the fifth ; where I have pointed out, not only the form and
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manner of the resurrection ; but also the end and purpose that is to be effected by this great and stupendous miracle. But no one, will be so hardy, as to presume to assert that, this hath at all been accomplished : not at their return from Babylon ; nor yet at the time of Jesus : whence it is manifest, that this important principle, as well as all the others above mentioned, remain to be fulfilled at the future restoration of the nation, by the hands of the true Messiah.

DISSERTATION IV.

The Prophecies of Jeremiab.

THE fourth who prophecied concerning the future redemption, happiness, and salvation of the nation, was, Jeremiah the son of Hilkiah ; and from whose writings, I shall select such prophecies, as speak in a clear, and unequivocal manner, of their restoration ; and the happiness they are to enjoy under a prince of the house of David, &c.

The first prophecy commences verse 14th,
of

of Chapter *iiid.* and is continued to the end of the second verse of chapter *ivth.*

The Prophet having been commanded to address the ten tribes, as in verse 12. 13. "Go and proclaim these words towards the north*, and say, Return, O thou backsliding Israel, saith the LORD; (and) I will not let my wrath fall upon you; for I am merciful saith the LORD; (and) I will not reserve wrath for ever," &c. Now proceeds to speak of their future redemption; verse 14, "Return, O ye backsliding children, saith the LORD; for I am married to you:" The Prophet here reminds them of that special contract, that solemn covenant, which God had made with them aforetime; whereby he engaged to be their God, and to take them for his peculiar people: and, as he had faithfully fulfilled the covenant on his part, he earnestly desires them to return to their duty, when they shall find him as kind to them, as heretofore, as in the latter member of the verse, and verse

* This denotes Assyria and Media, which lay to the north of Judea, where the ten tribes were disposed of by the king of Assyria, who carried them into captivity.

verse 15th. "And I will take you one out of a city, and two out of a family, and I will bring you to Zion. And I will give you shepherds after mine own heart, and they shall feed you with knowledge and understanding." Not like Jeroboam, Ahab, and the other wicked kings of Israel; who taught them all manner of wickedness: but they will be of the seed of David; of whom it is said, (1 Sam. xiii. 14.) "The LORD hath sought him a man after his own heart, and the LORD hath appointed him (to be) ruler over his people." Such will these rulers be: and therefore, they will not lead the people to the commission of idolatry, as did those wicked kings, that were not of the house of David; but they will teach them knowledge and understanding; so as to serve the LORD faithfully.

The Prophet proceeds, verse 16th, "And it shall be, when ye shall have multiplied and increased in the land, in those days saith the LORD, they shall no more say, the ark of the covenant of the LORD, nor shall it come to mind*, nor shall they remember it, neither

* Heb. It shall not ascend on the heart.

shall they visit it, nor shall (that) be done any more." This passage has greatly perplexed the Commentators, some* of whom have supposed, that it denotes, that the ark is not to be restored at the future redemption of the nation; and which seems to be founded on that false and absurd hypothesis, that this prophecy relates to their call into the Christian Church, than which, nothing can be farther from the real intent and purport of this prophecy; as will be shewn in the sequel. I shall now take the liberty to state, what to me appears to be the real sense of the passage. From the language of the Prophet, it is clear, that it was not his intention to inform us that at the future redemption the ark would not be restored; but to shew, that as the nation during the continuance of the first and second temples, were exceedingly wicked; and that their sanctity wholly consisted in the oaths which they took in the temple, before the ark, or the altar; as Solomon says, 1 King. viii. 31. &c, "If any man trespass against his neighbour, and

* Dr. Blaney, in his Notes on Jerem. in Loc.

an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house; Then hear thou in heaven," &c. The Prophet therefore informs us, that when God shall have taken them, one out of a city, and two out of a family, and brought them to Jerusalem, at the time of the redemption, and given them shepherds to instruct them in knowledge and understanding, and not in sin and cupidity; that then, they will not only fear the LORD, and worship him in sincerity and truth, while they are few in number, just returned from captivity; but that even after they shall have greatly increased and multiplied in the land, they will not forget the merciful dealings of the LORD with them; as Moses observed they would do: (Deut. vi. 25.) "When thou shalt beget children, and childrens children, and shalt have remained long in the land, and shalt corrupt yourselves," &c. But they will not then do so; for they shall no more say, The ark of the covenant of the LORD; and which refers to the shepherds: that is, they, the shepherds, shall no more terrify the contending parties; by admonishing them, to be afraid of swearing before the ark, in which

is the covenant of the LORD ; nor will it come to the mind of any of the parties themselves, to say, let us fear the ark of the covenant of God : nor will it be remembered, in regard of the oath that used to be taken before it ; nor shall it be visited for that purpose : nor shall *that* be done any more : they no more will trespass against each other ; and consequently, will not be obliged to swear ; because the children of Israel, will all then be righteous and just ; so that, “ At that time they shall call Jerusalem the throne of the LORD :” And the consequence will be, “ And all nations shall resort to it, to the name of the LORD, in Jerusalem : and they (Israel) shall not walk any more after the lusting of their evil heart.” And therefore, they will no more sin against each other, and consequently, they will have no necessity to go before the ark ; to swear concerning the trespass.

The Prophet then proceeds to speak of the return of the ten tribes from the north : and the reunion of the kingdoms of Israel, and their joint participation in the happiness of the true Messiah's kingdom : as in verse 18th. “ In those days shall the house of Judah

dah walk with* the house of Israel, and they shall come together out of the north country, unto the land which I gave for an inheritance to your fathers."

The Prophet then proceeds to recount God's mercy and kindness, towards them, and the ill return that they made to such goodness, by their apostasy, &c. verse 19th. &c. "And when I said, How shall I place thee among children, and give unto thee the desirable land, the inheritance of the glory of hosts of nations? But I said, Thou shalt call me, My father; and thou shalt not turn aside from following me." The Supreme Being, is here represented, as saying to himself, when the nation was in bondage in Egypt, "How shall I place thee as children," &c, Ye now are slaves to the Egyptians, in the lowest state of degradation; how then, can I think of exalting you to so high a degree, as to make you children of the LORD God? But I said, "Thou shalt call me, my father,"

* The Hebrew is *לְעַלְיוֹתָם* which literally signifies *upon, over,* &c. and denotes that the house of Judah shall then *reign over* the house of Israel; so that they will all be governed by one head of the house of David, as foretold elsewhere, by this Prophet and others; See Chap. xxiii. 6. xxx. 9. *Isai.* xi. 1. &c. *Ezek.* xxxvii. 22. & *Hosea*, i. 11.

&c. If I bring them forth from bondage ; adopt them for my children ; and give them such a glorious inheritance : they, no doubt, will be true, faithful, and obedient children to me, and will not turn aside from following me : but it did not prove so ; for, (verse 20th.) “Surely (as) a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.” But, notwithstanding, that they have thus grievously sinned against me ; yet, will I hear their penitent prayer, when making confession of their sins ; verse 21st. “A voice hath been heard upon the high places, weeping and supplications of the children of Israel : because they have perverted their way, they have forgotten the LORD their God. (Thou didst say) Return, O ye backsliding children, and I will heal your backslidings. — Behold, we come unto thee, for thou art the LORD our God.” We therefore are returned unto thee, as thou hast desired us ; and sincerely acknowledge the vanity of our misplaced trust ; verse 23d, &c. Surely it is vain (to hope for salvation) from the hills, *or* the multitude of the mountains ; verily in the LORD our God is the salvation
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of Israel. But (the idol) Bosheth* hath devoured the labour of our fathers from our youth; their sheep, and their bulls, their sons and their daughters." And, as we have taken fast hold of their wicked ways, "We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God." This being the confession of the Israelites; they are answered as follows, Chap. iv. verse 1st. "If thou wilt return, O Israel, saith the LORD, unto me shalt thou return;" Ye have no necessity for a *mediator*, or *mediators*, to intercede in behalf of you; but ye shall return immediately to me. "And if thou wilt put away thine abominations from before me, then shalt thou not be removed:" Shalt then no more go into captivity. "But thou shalt swear, (as) the LORD liveth in truth, in Judgment, and in righteousness;" Not as ye now swear falsely; as the Prophet

* This is supposed to be the idol Baal; and is called **בושת** which denotes *shame*: because it frustrates, and puts to shame all the hopes of its votaries, as mentioned in the following verse.

says elsewhere, (Chap. v. 2.) "But though they say, (as) the LORD liveth, surely they will swear falsely." But ye shall only swear to the strict truth of the matter; then will ye be in so exalted a state of blessedness, that, "The nations shall bless themselves in him, and in him shall they glory." For then the nations will all follow after Israel, as the Prophet says, (Zechariah. viii. 23.) "Saying, We will go with you: for we have heard (that) God is with you."

According to this explanation of the prophecy, it contains four fundamental truths. First, that the future redemption will not take place, till after they have been scattered in all parts, and greatly decreased; owing to the great length of this dreadful captivity; so that they will be gathered one out of a city, and two out of a family. This agrees with the *seventh principle* contained in the prophecies of Isaiah.

Second, that after their redemption, they will attain the highest degree of sanctity and piety; and will no more fall into sin, by following the evil imaginations of their lustful heart. This agrees with the *eleventh principle* of the prophecies of Isaiah.

Third,

Third, all nations will then be converted to the faith of Israel; as mentioned verse 17th, "And all nations shall resort to it in the name of the LORD." This agrees with the *twelfth principle* of the prophecies of Isaiah.

Fourth, the redemption and salvation of both Israel and Judah; as in verse 18th, and which agrees with the third and fourth principles of Isaiah. These principles, it is manifest have never been fulfilled, not at their return from Babylon: and much less in the time of Jesus: though Dr. Blaney observes on the expression*, "And I will take you one out of a city, &c," "This undoubtedly relates to their call into the Christian Church, into which they were brought, not all at a time, nor in a national capacity, but severally as individuals, here and there one." And in support of this opinion, he cites *Isai. xxvii, 12.* "And ye shall be gathered one by one, O ye sons of Israel." This, may perhaps be what the Authors of the *new* and *metrical* Translations, may call *sound criticism*; but I am sure, it is not truth: it is not dealing fairly by the word of God, thus to torture and

* Notes on Jerm. iii. 14.

wrest it from its true sense and meaning, in order to support a certain system; and to which, every thing is rendered subservient, without any regard had as to its relation to the subject; as is clearly the case at present. For in the first place, let us inquire, who those Jews were that embraced Christianity; as also at what time, where, and when? If the Dr. means the time of Jesus, or the first preaching of the Gospel, I must tell him as I have told Dr. Priestley*, That Jesus made but few converts, and those chiefly from among the lower class of the nation. And is it to such as these, a few of the scum and refuse of the nation, that the words of the Prophet can apply? Is it to these that the Prophet says, I will take you one out of a city, and two out of a family, and bring you to Zion; where they are to have rulers according to God's own heart, &c. They are also to multiply, &c. They are not *to return to sin* any more: and lastly, the whole house of Judah is to walk with the house of Israel; they are to come together from the north country, to inherit the land; this surely

* Letters to Dr. Priestley, in answer to his Letters to the Jews, part Ild. p. 79.

means their restoration in a national capacity; and which the Dr. acknowledges must literally be accomplished in due time: it therefore, is demonstrable that, this prophecy, can by no means apply to those few that apostatized at the time of Jesus, or the first preaching of the Gospel. And with still less propriety, can it be applied to those that have apostatized during this long and dreadful captivity; because they did not embrace Christianity voluntarily: for those that on account of the numberless massacres, persecutions, and banishments, which the nation suffered, had not sufficient fortitude to support them, and therefore seemed to apostatize, and pretended to embrace Christianity; yet, in theirs, they secretly adhered to the true faith, and law of Moses; and such, are at this day called among us, אֲנֻסִּים *The compelled*: because, they act by compulsion: for as soon as they can by any means escape from the Popish countries, they instantly return to Judaism, as I have mentioned Vol. Ist. page 18, note 2d.

Is it then to such, as we perhaps once in a century, hear of one embracing Christianity, that the Dr. wishes to apply this prophecy?

cy? if he does, I must tell him freely, that, he either hath deceived himself, or means to impose on his readers: for before he attempted to build an hypothesis on the conversion of such converts; he ought to have been fully acquainted with the motives of their conversion; he then would have found, that religion had no share in it; religion was quite out of the question: it was a little of the Christians money that they wanted; that was all. Those Jews, were poor both in money and religion: the Christians were rich, and withal had good store of faith; and always hot in the pursuit of that Don Quixote scheme, of making profelytes, and converting the *whole world* to Christianity, either by force, or perswasion; the most efficacious of which, is by the power of gold: of this, these unprincipled imposters were fully apprised, and determined to turn it to their account: they therefore, with much seeming hypocrisy, pretended to embrace Christianity; but as soon as they could conveniently get away, after they had pocketed the money, they immediately forsook Christianity. Of this, I can produce a number of instances, if it was necessary; and
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ON THE PROPHECIES.

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I am free to assert, that there is scarcely an instance of a Jew ever having embraced Christianity on the pure principles of religion*: but merely from interested motives.

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* I knew one personally well, who had apostatized, and been baptized in catholic countries, no less than five times; by which means, he got a pretty sum of money. One time, his holiness the Pope, stood god-father to him. I have also in my possession, the history of another of these adventurous knights, who, after being baptized in France, Poland, and Russia, successfully practised a few years back, the same trick on the late Countess of Huntingdon; and so artful were those impostors, (father and son) that they made the poor Lady, as well as a number of her friends, fondly believe, that a considerable progress had been made in *my conversion*, by means of the son; (who had been introduced to me, by one of our nation, under the pretence of attaining a thorough knowledge of the sacred Language; and earnestly entreated me, 'to dispel the many erroneous notions that he must undoubtedly have imbibed, and give him a more adequate idea of the true sense and value of sacred writ.') and that as soon as my conversion was effected, that of the whole nation, would follow of course; and so credulous were these insatuated zealots, and enthusiasts, that they eagerly swallowed the bait, and actually furnished this arch impostor with money and books, in order to promote so good a cause: thus they went swimmingly on for some time, till the father having made a pretty swindle of about eighteen hundred pounds; of, and by the credit of his spiritual friends and patrons, all of a sudden disappeared, and the whole was discovered: I then had visits from several of the injured parties, by which, I be-
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From all which, it is manifest, that this prophecy has not the most distant relation to any such thing, as the pretended conversion of the Jews to Christianity; as I am confident, that not one of all the Prophets, ever had any such thing in view: but the sole purport of this prophecy is, to foretel the return of the ten tribes, as well as the other part of the nation; and their being formed together into one kingdom, under a prince of the house of David; and which will be, after they have been scattered in all parts, and but few true believers left among them: and which is the real cause of their being thus gathered one out of a city, and two out of a family; because, there will then be so few deserving the name of Jews, left among them: as all the wicked, apostate, and pre-

came acquainted with the whole scheme, as laid at the Spa Chapel: and to my shame be it spoken, I was so wicked, as in ironical terms to chide them gently, for their eager pursuit of the wild chimera of making proselytes.—I had also a message from the poor deluded Lady H—, desiring I would be so kind as to wait on her, whether for my conversion, or to be better informed concerning the imposture, I cannot tell; as her last illness, which just then took place, and her death which followed soon after, prevented the interview.

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tended Jews, will be cut off, and destroyed by the troubles and afflictions, that will take place in the world, immediately preceding the restoration of the nation, by the true Messiah; as I have already shewn in the explanation of this prophecy, and those of Isai-ah.

As to the quotation from Isai. xxvii. 12. which the Dr. has adduced in support of his hypothesis, is not in the least applicable to the subject; as I have shewn in the explanation of that prophecy, See Vol. 1st. page 210. &c.

The second prophecy commences verse 1st of Chapter xxiid, and is continued to the end of verse 8th, of the same.

The purport of this prophecy is, to exclaim against the wicked kings of Israel and Judah, who by their wickedness, and the enormous crimes they committed, were the cause of the destruction and dispersion of the nation, in like manner, as the evil minded shepherds destroy and scatter the flock, instead of keeping and preserving them, as is their duty to do: and therefore, the Prophet says unto them, verse 1st. "Wo to the shepherds that destroy and scatter the sheep of
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my pasture, saith the LORD. Therefore thus saith the LORD God of Israel concerning the shepherds that feed my people; Ye have scattered my flock, and driven them away, and have not taken care of them:” Ye did not take care to lead them in the paths of righteousness; and therefore, “Behold, I will visit upon you the evil of your doings, saith the LORD.” And which denotes the just Judgments which God brought upon several of those wicked kings; some of whom were slain by their enemies; others of them, by their servants, &c.

He farther informs us that there will yet come a time, when God will gather the remnant of his flock from all the countries, where they have been cast to, during the captivity; and will cause them to return to their own land, as aforetime: verse 3d, “But I will gather the remnant of my flock, from all the countries whither I have driven them; and I will bring them back to their own fold:” And, as by the length of the captivity, and the dreadful persecutions which they suffered; and the troubles and afflictions brought upon them, they will be left but few in number,

ber ; as is mentioned in the preceding prophecy : and as the Prophet Isaiah said, (xvii. 6.) “ Two or three berries on the top of the uppermost bough ;” &c, he therefore tells us, “ And they shall be fruitful and shall multiply.” So as to increase far beyond what they were aforetime.

And, as Israel will abide many days without a king, and without a prince* ; the Prophet assures us, that God will restore their kings and Judges as aforetime ; verse 4th. “ And I will raise up shepherds over them, who shall feed them, and they shall not fear any more, nor be dismayed, nor shall they be missing, saith the LORD.” Not one of them shall be missing after they are settled in the land, and have multiplied and increased therein : neither by wars, nor by captivity, any more.

And as the Prophet prophesied in general terms, of two important events ; viz, the restoration of the nation, and the establishment of their government ; he now proceeds to speak more distinctly of these promises. And first, in regard to the king, he says,

* Hosea. iii. 4.

verses 5th, & 6th. Behold the days are coming, saith the LORD, that I will raise up to David a righteous branch, and a king shall reign and act wisely; and shall execute Judgment and Justice in the land. In his days Judah shall be saved, and Israel shall dwell in safety: and this is the name that the LORD shall call him, our righteousness." This description of the Messiah, perfectly, agrees with that given of him by the Prophet Isaiah*: for *the* righteous *branch*, corresponds with, "But there shall spring forth a rod from the stem of Jesse." And who is to restore the regal state of the house of David; as shewn Vol. Ist. page 75. Agreeable to which, the Prophet says here, "And a king shall reign:" Isaiah says, "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding." and Jeremiah says, "he shall act wisely." Isai. "He will judge the poor with righteousness, and with equity will he reprove the meek of the earth. Jerem. "And he shall execute Judgment and

* See the Second prophecy of Isai. Vol. Ist. page 73. &c.

justice

justice in the land." Isai. says, "And it shall come to pass in that day, (*that*) the LORD shall again put forth his hand a second time to recover the remnant of his people, &c.——And he shall gather the outcasts of Israel, and the dispersed of Judah will he collect," &c. Jerem. says, "In his days Judah shall be saved, and Israel shall dwell in safety." And which, as I have already shewn, denotes the union of the two kingdoms of Israel and Judah; consequently, the entire restoration of the nation.

To which, Jeremiah adds the name of the Messiah, that the LORD shall call him, OUR RIGHTEOUSNESS: as by the example of his virtuous life and actions, he will lead the nation into the paths of righteousness, and thus be the means of their salvation; contrary to the manners of the wicked shepherds, who destroyed and scattered the sheep.

Secondly, in regard to the redemption of the nation, he says. "Therefore, behold the days (shall) come, saith the LORD, when they shall no more say, (as) the LORD liveth, who brought up the children of Israel out of the land of Egypt: But, (as) the LORD liveth, who brought up, and who conducted

the seed of the house of Israel from the north countries whither I had driven them, that they might dwell in their own land." After their future restoration, they will no more swear by the LORD as their deliverer from the Egyptian bondage; but as him who had delivered them from a much more calamitous situation, after they had been dispersed through all countries, and suffered such cruel and dreadful persecutions, as no nation ever suffered; and that, for so many hundred years, as almost to despair of ever being redeemed: the latter deliverance will therefore, be so much the more important and wonderful, as to swallow up all remembrance of the former redemption.

From our explanation of this prophecy, the five following fundamental principles, are deducible. First, that God will turn the captivity of his people, and assemble his dispersed; as in verse 3d. "I will gather the remnant of my flock from all the countries whither I have driven them:" And which agrees with the *third principle* of the prophecies of Isaiah.

Second, that their redemption will not take place, till after they have been greatly
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diminished in the captivity : and therefore, the Prophet makes use of the expression, the *remnant* of my flock ; because there will be but a *small remnant* of them left ; and therefore tells us, that after they are brought back to their own fold, then “ They shall be fruitful and shall multiply : ” And which agrees with the *seventh principle* of Isaiah.

Third, that the ten tribes that were carried away captive by the king of Assyria to the north, will then return, as mentioned verse 8th. “ And who conducted the seed of the house of Israel from the north country ”. Which agrees with the *fourth principle* of Isaiah.

Fourth, that at the future restoration, of the nation, a king of the house of David will reign over them ; and which agrees with the *tenth principle* of Isaiah.

Fifth, that they shall not go into captivity any more ; as mentioned verse 4th. “ So that they shall not fear any more, nor be dismayed, nor shall they be missing, saith the LORD ”. And which agrees with the *eleventh principle* of Isaiah.

Now, it is well known from all history, both sacred and profane, that none of those

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great and important promises were ever fulfilled at their return from Babylon; and much less, can it be said that, they were accomplished in, or by Jesus; for in his days, the ten tribes were not restored; consequently, that great and wonderful deliverance of the *whole* nation, that is to swallow up all remembrance of their former redemption from Egypt, did not take place: neither did he ever reign over the nation during the short period of his ministry, as it is called; it therefore is demonstrable, that he could not be that king of the house of David, that righteous branch, that the Prophet speaks of, that was to reign over them, act wisely, and execute Judgment and justice in the earth.

And, I would willingly be informed, how it is possible to apply the following great and glorious promises to Jesus? "In his days Judah shall be saved, and Israel shall dwell in safety." And as the Prophet says verse 4th. "So that they shall not fear any more, nor be dismayed, nor shall they be missing faith the LORD." Which promises, denote the temporal happiness they are to enjoy under the reign of the true Messiah; and that they
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should not go into captivity any more. And now, I must take the liberty to ask the most zealous defenders of Christianity, whether they dare assert that, these promises were ever fulfilled by, or in the person of Jesus? Nay, so far were they from being fulfilled in his time? that during his whole life, they were rent by faction : and being in subjection to the Roman power, great part of their policy was abolished, and the Roman established in* its stead : the power of life and death was taken out of their hand †; and the High Priest changed year after year, at the arbitrary will of the Roman Procurator‡. Thus,

* Prideaux's Connect. Part. 2d. Book 9: page 305.

† Ibid.

‡ Ibid. 312. Where we find that Valerius Gratus changed the high Priests four different times in the small space of four years : for having first removed Annas after he had been fifteen years in the office, he substituted Ismael, the son of Fabus in his place. But the next year after, being displeased with this choice, he removed Ismael, and promoted Eleazar the son of Annas whom he had so lately deposed. In about a year, he removed him also, and made Simon the son of Camith High priest in his stead : but he continued in this office no longer than his predecessor. For, the next year, the same Gratus appointed Joseph surnamed Caiaphas, the son in Law of Annas above mentioned, to succeed Camith. See also Joseph, antiq. B. xyiii. C. iiid.

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they continued declining, till about forty years after his death, Jerusalem was taken, and destroyed by the Romans: the nation carried into captivity, and an end put to their government and policy; and which they have never been able to recover to this day. From all which, it is manifest to demonstration, that these great and glorious promises were never fulfilled in his person; and that consequently, he could not be the person predicted by the Prophet. And, it is equally manifest from the express words of the Prophet, as well as those of the other Prophets, that the *whole* nation is to return from their different dispersions in the latter days: but as nothing of this hath ever taken place, it is clear, that these promises remain to be fulfilled at the coming of the true Messiah.

As to what some Christian Writers pretend, that these great and important promises, are to be fulfilled at the second coming of Jesus, is futile; as I have shewn at large, Vol. 1st. page 130. &c.

The third prophecy commences Chapter xxx, verse 1st, and is continued to the end of verse 1st of chap. xxxi.

This

This prophecy announces the future restoration of the nation : for, as the Prophet in the preceding Chapter had foretold the destruction of Jerusalem, by Nebuchadnezzar ; God now commanded him to write this in a book ; that it might remain as a consolation for Israel ; that they might be assured, that as well as the prophecy which foretold their captivity &c. was fully accomplished ; so shall that of their future restoration. And, when we seriously reflect on the connexion of these different promises, we shall plainly perceive the finger of God, pointing out to us, the truth and verity of prophecy, to the utter shame and confusion of Deists and infidels ; for when that which was nearest at hand should be fully accomplished, it would afford the strongest and most satisfactory kind of evidence of the accomplishment of the latter ; and though ever so remote, yet may we rest assured, that by the interposition of Providence, it would be brought about in its due season ; no matter how unfavourable circumstances may be against it.

And this very argument, the Prophet Isaiah made use of in support of what he had

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foretold; when he said*, “The former predictions, lo! they are come to pass: and new events I now declare: before they spring forth, I make them known unto you.” And, it is not a little remarkable that the Prophet of whom we are treating, has in direct terms made use of this argument†, Chap. xxxii. 42. as will be seen in the explanation of that prophecy.

In verse 2d. and 3d. the Prophet informs us of God’s command to him, “Thus hath the LORD God of Israel spoken, saying, Write thee all the words that I have spoken unto thee in a book. For, behold, the days are coming, saith the LORD, when I will turn the captivity of my people, Israel and Judah, saith the LORD; and I will bring them back to the land which I gave to their fathers, and they shall possess it.” And which is a manifest proof, that this prophecy does not refer to their return from the Babylonish captivity; as will be shewn at large in the sequel.

In verse 4th. the Prophet informs us,

* Isai. xlii. 29. See also Vol. Ist. Introd. p. 12. & Diff. Vol. Ist. p. 257.

† Ibid. p. 66.

that

that he did according to the word of God ; and therefore proceeds, "And these (are) the words which the LORD hath spoken concerning Israel and concerning Judah." He here mentions both Israel and Judah ; because this prophecy foretels the restoration, and union of the two kingdoms.

In the three following verses, the Prophet speaks of the vengeance which God will take of the nations ; and which will be effected by the wars that they will wage against each other. "For thus saith the LORD, a voice of trembling have we heard, (there is) terror, and no peace. Ask ye now, and see, if a male can bring forth ? wherefore have I seen every man (with) his hand upon his loins, as a woman in travail, and all faces are changed into paleness ? Alas ! for that day is great, so that there is none like it : and a time of distress, will it be to Jacob ; but he shall be saved from it." This denotes the terrible havock that will be made among the nations, on that dreadful day of blood and slaughter ; in which, Jacob will also in some measure be involved ; but he shall be saved from it ; that is, his salvation will *arise from it* ; as the Prophet says, verse 8th.

“And it shall be in that day, saith the LORD of hosts, I will break his yoke from off thy neck, and thy bands will I burst asunder; and strangers shall no more make (thee) serye with* it: But they shall serve the LORD their God, and David their king, whom I will raise up for them.” In these verses, the Prophet has informed us of two important events. First, that they will no more

* That is, with the yoke; for the pronoun **בְּ** refers to the antecedent substantive affix **עָלָיו** his yoke: the yoke which the nations had laid upon Jacob; but by no means does it refer to Jacob himself. I must farther observe, that in this verse, as well as verse 10th. Jacob is addressed in the second person; as the Chaldee paraphrast Jonathan, and all the Jewish Commentators, have understood it; and as the authors of the present English version, have justly translated it: Though Dr. Blaney in the true Spirit, of the **SCRIPTURE CORRECTING MANIAE**, which (as I have already mentioned, Vol. 1st. page. 277. Note) has for some few years back, so violently affected the Authors of the *New* and *Metrical* translations of the prophetic writings; is determined on reading **צֹמְרוֹ** and **וּמִסְרָתִי** for **צֹמְרִי** and **וּמִסְרָתְךָ**. because, forsooth, “the collated MSS, afford several instances of this mistake of **ך** for **י**.” See his Note on the passage, in his *New* translation. This is criticism with a vengeance: and the writers of those manuscripts, must have been equally well acquainted with the Sacred Language, as their *Collators* seem to be. But enough of this at present, as I mean to treat at large of the *whole* scheme; as mentioned page. 26. Note.

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sin against their God, Second, that they will not any more rebel against the house of David; but will dutifully submit to the government of the Messiah; the king whom God will raise up for them.

And; as the redemption was not to take place till after a long period of time; the Prophet observes, verse 10th. "Therefore, fear thou not, O my servant Jacob, saith the LORD; and be thou not dismayed, O Israel; for, behold, I will save thee from afar." This does not denote distant countries, as the generality of Commentators have understood it; but properly denotes a remote period of time; as in chap. xxxi. ver. 3d. and as if the Prophet hereby informed them, that the redemption would not be to those that were carried captive; but to their posterity: as he observes presently after, "And thy seed from the land of their captivity;" He farther informs us, that after they are redeemed: they shall no more be terrified with wars, or any other calamity, as in the latter member of the verse. "And Jacob shall return, and shall be at rest; he shall also be wholly at ease, and (there) shall (be) none (to) make (him) afraid."

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In verse 11th, The Prophet mentions the reason, why none will make them afraid. "For I (am) with thee, saith the LORD, to save thee; though I shall make a full end of all the nations, whither I have dispersed thee, yet will I not make a full end of thee, but I will correct thee in measure; and will not altogether consume thee."

The Prophet then proceeds to speak of the great sufferings and miserable afflictions of the nation, ver. 12th. &c. "For thus saith the LORD, Thy bruise (is) desperate, thy wound (is) grievous. (There is) none that judgeth thy case to be curable; (and therefore,) no healing medicines are applied to thee." This figurative description of the dreadful state of the nation, is truly pathetic; and withal carries with it the most manifest proof of the truth and verity of prophecy; as it has been so exactly fulfilled in every particular: indeed, their wound is so desperate, that it is deemed incurable; so that no one even attempts a cure for them. They have been so dreadfully persecuted, massacred, and destroyed by thousands and tens of thousands; and have continued so many hundred years in captivity, that they almost despair of ever being

ing redeemed : nay, so desperate is their case, that their friends consider them as already dead ; and therefore, verse 14th. " All thy friends have forgotten thee, they seek not after thee." And I must acknowledge, says the Prophet, that they have drawn a very just conclusion of the state of thy case, according to all human appearance ; " For with the stroke of an enemy have I smitten thee ; a severe chastisement : " But this was, " Because thy iniquity (was) abundant, (and) thy sins were numerous." And therefore, " Why criest thou because of thy bruise, (and that) thy suffering is without remedy ? (Since it is) because thy iniquity (was) abundant, (and) thy sins were numerous, have I done these things unto thee. Nevertheless, all they that devour thee, shall be devoured, and all thine enemies, shall all of them go into captivity ; and they that spoil thee shall become a spoil, and all them that plunder thee will I give up to plunder. For I will restore health unto thee, saith the LORD ; although they have called thee an Outcast ; Zion, she whom no one seeketh after," Although the nations have considered thee as irrecoverably lost ; and that there was no help for thee

thee from God: yet, will I by my particular providential care restore thee; after all thy friends have despaired of thy cure.

The Prophet having thus spoken of the redemption of the nation, under the figure of the cure of a person, whose recovery was despaired of; he now proceeds to explain the figure, verse 18th. &c. "Thus saith the LORD; Behold, I will reverse the captivity of Jacob's tents, and upon his dwelling places will I have compassion: and the city* shall be builded upon its heap, and the palace† shall be re-established upon its (former) plan. And out of them shall go forth thanksgiving, and the voice of them that are joyous;" For they will return thanks to God, for their deliverance, and the redemption of their souls. And, although they are greatly diminished during the captivity; so that they remain but as two or three berries on the top of the uppermost bough: yet, shall they then increase exceedingly, as is said, "And I will multiply them, and they shall not be diminished." And, as

* Jerusalem: which will be built on its ancient ground plot.

† The Temple.

during

during the captivity, they were greatly degraded, and brought very low ; he assures them, that they shall then be raised to honour.

“And I will raise them to honour, and they shall not be brought low. And his children shall be as aforetime, and his congregation shall be established before me ;” They will be such as fear the LORD, and think on his name : for their being as aforetime, denotes their extraordinary increase ; and their being established, denotes their righteousness.

In the latter member of the verse, he again speaks of the punishment of the nations ; “And I will punish all those that oppress him.” And, as during the continuance of the second temple, they were in subjection, either to the Persians, Greeks, or Romans, who had their officers there to govern ; the Prophet therefore informs us that, at the time of their redemption, it will not be so : verse 21 st. “And his prince shall be of his own race, and his governor shall proceed from the midst of him.” Not as was Herod, &c. who were of the race of the Idumeans : neither will they be like them ; who by their cruelty and wickedness were estranged from God : as mentioned in the latter member of the

verse. "And I will draw him, that he may come near unto me; for who (is) he that hath set his heart to draw near unto me? saith the LORD." Here God promises to dispose the hearts of their kings to turn to him; as without his assistance, none would be able to accomplish it: as the Psalmist says*, "Blessed (is the man whom) thou choosest, and causest to approach (unto thee.)"

And as he had promised would be the state of their kings; so he assures us, will be the state of the people: verse 22d. "And ye shall be my people, and I will be your God." That is, he will circumcise their hearts; so that they will all be inclined to serve him in truth and righteousness; and he will watch over them with paternal love and care.

The Prophet then proceeds to inform us, that immediately after that dreadful war, whereby God will take vengeance on the nations; the salvation of Israel will take place: as in ver. 23. 24. & Chap. xxxi. 1. "Behold, the whirlwind of the LORD, it goeth forth with fury, (even) an accumulating† whirl-

* Psalm. lxxv. 5. † Or, A settling whirlwind. i. e. It shall exert a continued or accumulated force on the heads of the wicked.

whirlwind ; upon the head of the wicked shall it settle. The fierce anger of the LORD shall not turn back, until he hath wrought, and until he hath accomplished the purpose of his heart ; in the latter days ye shall discern it. At that time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people."

According to the explanation here given of this prophecy ; it contains the following seven fundamental principles. First, the future redemption of the nation ; as mentioned verse 18th. " Behold, I will reverse the captivity of Jacob's tents, and upon his dwelling places will I have compassion ;" &c, And which agrees with the *third principle* contained in the prophecies of Isaiah.

Second, that at the future redemption, the ten tribes which were carried captive to Assyria &c, will again return ; as in verse 3d, " And I will turn the captivity of my people, Israel and Judah." Again, verse 4th. " And these (are) the words which the LORD hath spoken concerning Israel, and concerning Judah." This agrees with the *fourth principle* of the prophecies of Isaiah.

Third, that God will take vengeance on

the nations, that have persecuted and destroyed Israel ; as mentioned ver. 11. & 16. “ When I shall make a full end of all the nations,” &c. — All they that devoured thee, shall be devoured,” &c. And which will take place immediately preceding the redemption ; as may be perceived from the explanation of ver. 23. &c. This agrees with the *first principle* of the prophecies of Isaiah.

Fourth, that at the time of the future redemption, a king of the lineage of David, and called by his name, will reign over them : as mentioned verse 9th. “ But they shall serve the LORD their God, and David their king, whom I will raise up for them.” Again, verse 21st. “ And his prince shall be of his own race, and his governor shall proceed from the midst of him.” And which agrees with the *tenth principle* of the prophecies of Isaiah.

Fifth, that the redemption is not to take place, till after they had been in captivity, a very long time ; and suffered so much, as almost to despair of ever being redeemed ; as mentioned verses 10. & 12. “ Therefore, fear thou not my servant Jacob, saith the
LORD ;

LORD ; and be thou not dismayed, O Israel ; for behold, I will save thee from afar. For thus saith the LORD, Thy bruise (is) desperate thy wound (is) grievous &c." And which agrees with the *seventh principle* of the prophecies of Isaiah.

Sixth, that after their future redemption, they will not be engaged in any wars ; nor experience any other troubles ; nor will they go into captivity more : as mentioned verse 8th. " And strangers shall no more make (thee) serve with it." And verse 10th, " And Jacob shall return, and shall be at rest ; he shall also be wholly at ease, and (there) shall (be) none (to) make (him) afraid." This agrees with the *eleventh principle* of the prophecies of Isaiah.

Seventh, that the visible symbol of the divine presence, and the spirit of prophecy, will then be restored to them ; as may be perceived from the expression, " And I will be their God," And which agrees with the *eighth principle* of the Prophecies of Isaiah.

Now, it is clear from all history, that none of those great and glorious promises were ever accomplished : for they were not fulfil-

fulfilled at their return from Babylon; for then, the ten tribes did not return: God did not punish those that had oppressed them: no king of the house of David reigned over them: they were but a short time in captivity at Babylon: so that several who had seen the first temple*, also beheld the foundation of the second laid: they were scarcely ever free from wars, and other troubles; and were at last carried into this long and dreadful captivity; where they have remained to this hour: nor was the symbol of the divine presence, ever visible in the second temple. And it is equally clear, from the acts recorded of Jesus in the new Testament, that they were not accomplished in his life time: consequently, they remain to be accomplished, at the time of the appearance of the true Messiah; whom God in his mercy, may be pleased to send speedily. Amen,

The fourth prophecy commences verse 2d of Chap. xxxi. and is continued to the end of the last verse of the same.

This prophecy is connected with the preceding one; and its purport is the same:

* Ezra, iii. 12.

namely

namely, the restoration of the *whole* nation to their own land; and the complete re-establishment, of both their civil and religious constitution in the latter days, under the government of the Messiah. It must be observed, that this prophecy is divided into three distinct parts. The first part begins verse 2d. and is continued to the end of verse 22d. and which speaks of the restoration of the ten tribes. The second part begins verse 23d. and is continued to the end of verse 26th. And which contains the promise of the restoration of Judah, and the rebuilding of Jerusalem. The third part begins verse 27th, and is continued to the end of the prophecy. And which part speaks of the union of the two kingdoms of Judah and Ephraim. This being premised, we shall proceed to the explanation of the prophecy itself.

“Thus saith the LORD, The people, (that are) relicks of the sword, hath found favour in the wilderness, (even) Israel proceeding towards his rest.” The Hebrew Commentators have differed greatly in the explanation of this verse: for Jarchi and Kimchi think that the word “wilderness” denotes the wilderness that they went into, when they were brought

brought out of Egypt : and that the Prophet alludes to their deliverance from thence. To this, the learned Abarbanal objects ; as he justly observes, that this explanation is liable to two great objections. First, that the Prophet ought to have said, they found favour in Egypt, instead of saying “in the wilderness.” Second, that the term “relicks of the sword,” implies, that great numbers of them, had been destroyed by the sword ; which was not the case in truth : for though the Egyptians destroyed their infants ; yet, was it not by the sword. He therefore, gives another explanation ; by observing that *בְּמִדְבָּר* does not signify *in the wilderness*, but denotes *with speech* : as *וּמִדְבָּרָךְ נִאֲוָה* and *thy speech is comely* ; (Solom. Song. iv. iii.) He also understands *הָלוֹךְ* to be the imperative : for though it is according to the infinitive ; yet does it sometimes serve for the imperative ; as *שְׁמֹר וְכוּ* &c. So that the sense of the verse according to his explanation is, The people, (that are) relicks of the sword, hath found favour by speech, (i. e. by prayer;) go thou to give them rest. But, this appears to me, to be a very forced construction ; and to which I can by no means assent ;
notwith-

notwithstanding the great veneration I have for this great and learned Commentator*: for I humbly conceive, that by “the wilderness” the Prophet meant the present long and dreadful captivity: for the miserable and desolate state of the nation, may very justly be compared to the barren and desert wilderness. And in this sense, Abarbanal himself explains מִדְבַּר הָעַמִּים Ezek. xx. 35. as will be shewn in the explanation of that prophecy. As to הֵלֹךְ I must observe, that it is the infinitive verb; and properly denotes a going onward, a progressive motion towards a certain point: as הֵלֹךְ וְנִסְוֶה Gen. xii. 9. besides a number of other places in Scripture, too numerous to mention. It therefore is plain that, הֵלֹךְ לְהֵרָגֵנוּ is to be understood, as if God had actually begun to execute his design, of causing the children of Israel to return to their own land; and which is their true place of rest: and so is explanatory of the favour or grace, which the people is said to have found in the wilderness.

* See His life in *Lingua Sacra Radix* מלך, where I have acknowledged my obligations to this great and exalted character.

In verse 3d. we are to consider the words of the first member, as spoken by the nation, and those that follow, as God's answer thereto. "From afar off the LORD appeared unto me;" These words are spoken by the nation; complaining that it was a long time since God had appeared to them: to this God answers; true, it is long since I have appeared to thee. "But* I have loved thee with an everlasting love; therefore have I extended (my) loving kindness to thee." That though in captivity, yet, have I watched over thee in mercy, to preserve thee: and besides this. "Yet again will I build thee, and thou shalt be built, O virgin of Israel:" For though thou wast aforetime wedded, as it were to strange gods; yet shalt thou then return to be as the virgin daughter of Israel; for thy husband is thy maker, and none other; and therefore, "Yet again shalt thou deck thyself with thy tabrets;" These are the

* This is the real sense of the *וַ* *vau* in this place: the same as in Gen. xlii. 10. וַעֲבֹדֶיךָ בָּאוּ לְשֹׁכֵר אֶכֶל. "But to buy food are thy servants come:" and not as in the common translation of the Bible, *Yea*,—Or As Dr. Blaney translates it, *Also with*.—See the properties of the *וַ* *vau* prefix, explained, in *Lingua Sacra*, Vol. 1st. page 137. &c.

beauties of virtue and true religion, with which thou shalt then adorn thyself. And, although during the captivity, thou wast sad, and sorrowful; yet, shall it then be otherwise with thee; as in the latter member of the verse. "And thou shalt go forth in the dance of those that make merry."

And, as it was not lawful according to the law of Moses, to eat of the fruit of any tree, till the fifth year after the planting, See Levit. xix. 23.--25. And as Moses had threatened them for their disobedience, Deut. xxviii. 30. "Thou shalt plant a vineyard, and shalt not gather the grapes thereof*." The Prophet here observes that then it shall not be so; but they should plant; and remain in their own land in peace and tranquillity; so as to gather the produce of their plantations, in due time, and enjoy it unmolested: as in verse 5th. "Yet again shalt thou plant vineyards on the mountains of Sama-

* The Hebrew verb *נָטַע* is derived from the Radix *נָטַע* and denotes that which, *may be used in common*; as was the fruit of the vine in the fifth year after its being planted.

ria; the planters shall plant, and shall eat (the fruit) as common.'

Before we proceed, it is necessary to observe, that נְצִירִים does not denote *watchmen*, as translated in the Bibles, (verse 6th.) and understood by the Commentators; but *desolators, destroyers, &c.* being derived from the Radix נָצַר as shewn in *Lingua Sacra*, under that root. And these destroyers are the *Romans*, who were the descendants of Edom; as already mentioned in the course of this work. See Vol. Ist. page 217. &c. And they were called destroyers, on account of the war and desolation, which they spread over the greatest part of the world. And thus, the Prophet calls them, in another place; (Chap. iv. 16.) for in the former part of that Chapter, he speaks of the destruction of the first temple; but in verse 16th, he speaks of the destruction of the second temple: and says, *הַשְׁמִיעוּ עַל יְרוּשָׁלַיִם נְצִירִים בָּאִים מֵאֶרֶץ הַמִּדְבָּר* *Publish ye concerning Jerusalem, that destroyers are coming from a far country.* These denote the Romans that came with Vespasian and Titus: and who came from a far country: but Babylon could not properly be called a far country, in regard

gard to Jerusalem. And Moses in his denunciations, (Deut. xxviii. 49.) says, "The Lord shall bring a nation against thee from far, from the end of the earth." This, all the Hebrew Commentators understand, to denote the Romans. (See R. Levi Ben. Gershom, Abarbanal &c.) and whom they to this day call, נַצְרִים *Nazarenes*. And of them, the Prophet Jeremiah says, (Ibid.) "And they shall lift up their voice against the cities of Judah." Because *Vespasian* and *Titus*, first conquered the cities of Judah; and afterwards took Jerusalem, of whom the Prophet says in verse 17th. "Like keepers of fields are they round about her, because she hath rebelled against me saith the LORD." And, as he had prophesied concerning both the first, and second destruction of Jerusalem; he says verse 18th. "Thy way and thy doings have done these (things) unto thee;" By the plural pronoun* אֵלֶּה *these*, the Prophet plainly

* Thus reads all the printed copies; thus also is it read, and understood by all the Hebrew commentators; by the Chaldee Paraphrast Jonathan Ben Uzziel; and thus also the translators of the Bible understood it; yet, Dr. Blaney, in defiance of all these great authorities; and without any reason assigned,

plainly pointed to the destruction of the first, and second temples. And, as the latter was most grievous, and went near to extirpate us; he observes in the latter member of the verse, "Such is thy calamity, for it is bitter; because it reacheth unto thy heart." For this great calamity, he complains verse 18th. "My bowels, my bowels, I am pained; (even) the walls * of my heart; my heart is troubled within me; I cannot be silent; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction

assigned, renders it "*a curse*;" What it was that led him to it, I cannot divine: unless, that despising the points, (as the generality of Christians do; not one of whom, was ever able to enter into the spirit, the idiom, and phraseology of the Language) he read אָלָה *a curse*, instead of אֵלָה *these*. Thus also I suppose he read נֶגֶף *a plague*, for נִגַּח *reacheth*. These are but small slips, compared with some, that I have mentioned, in my remarks on the necessity of the points; (See *Lingua Sacra*. Vol. I. page 25.—27. &c.) and as I shall shew more at large, when considering the scheme of correcting the present Printed Text, by manuscripts: as already noticed in this work.

* The walls of the heart, undoubtedly denotes the *pericardium*; a thin membrane of a conick figure, that resembles a purse, and contains the heart in its cavity: so that it may well be called the walls of the heart; as it surrounds and guards it like a wall.

tion

tion upon destruction is proclaimed ;” Now, what are we to understand by “destruction upon destruction” but the destruction of the first, and second temples. All which, is a manifest proof, that נַצְרִים *the destroyers* denotes the Romans ; and of whom the prophet, in the prophecy we are treating of, says, verse 6th. “For there is yet a day unto the LORD our God, that the destroyers upon mount Ephraim shall cry, Arise, and let us go up to Zion.” For, as the Prophet had in the preceding verses, spoken of the establishment, and tranquillity of the nation ; he informs us when that will be ; and therefore says, there is a certain time appointed by God ; (for that is what is properly meant by the term, “to the LORD our God :”) that the *Nazarenes*, or destroyers, shall cry to each other upon mount Ephraim, Arise, and let us go up to Zion, in order to conquer Jerusalem, and the holy land of Israel. But, when that day shall come, then Israel will rejoice ; for then they will know that their salvation is near : and therefore, he says, verse 7th. “Sing with joy for Jacob, and cry aloud at the head of the nations : publish ye, praise ye, and say, O LORD, save thy people, the

the remnant of Israel." For as there will then be a time of distress to Jacob; but from which he will be saved, by his prayer; he therefore commands them to shout and pray, and say, O LORD, save thy people: and then the LORD will save them: as the Prophet Daniel says, (xii. 1.) "And there shall be a time of trouble, such as never was since there was a nation, (even) to that same time: and at that time thy people shall be delivered." He therefore assures them, that immediately after this, God will bring the ten tribes from the north country, and the other parts were they were scattered: as in ver. 8. & 9. "Behold, I will bring them from the north country, and will gather them from the extremities of the earth: among them the blind and the lame, the woman with child, and she that travaileth together: a great company shall they return together. With weeping shall they come, and amidst supplications will I lead them: I will conduct them to streams of water, in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born."

By

By “the blind and lame” the Prophet shews that they will then be poor, weak, and miserable : and that the troubles and afflictions, near the time of the redemption, will be so great ; that they will come weeping, crying, and making supplication to God, to deliver them from their oppressors ; and to conduct them to the goodly land : and which he promises to do ; because he is a father unto Israel, and Ephraim is his first born. This denotes, that the former love which God bore to them, was not extinguished ; (See ver. 3.) but operated as the motive of God’s returning favour to Israel. And, as the great length of time, that the ten tribes will have remained in captivity, (it being now already upwards of two thousand three hundred years) will be the cause of their being forgotten and lost among the nations ; the Prophet in the succeeding sentence, makes proclamation concerning them. “Hear the word of the LORD, O ye nations, and declare it in the distant islands, and say, He that scattered Israel will gather him, and guard him, as a shepherd (doth) his flock.” Ye (speaking to the nations) are not to imagine, that because they are thus long in captivity,

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that God hath forsaken them; or that it was the power of Sennacherib solely that carried them captive: or that ye, by your power, have kept them thus long in captivity; no: the case is not so: but it was the LORD that scattered Israel; and he himself, will gather him: for he maketh sore, and bindeth up; he woundeth, and his hands heal. And as a proof of this, he shews their preservation during this long and dreadful captivity: for how could it otherwise be possible, that they should thus continue for so many centuries in captivity, and not be lost, or mingled with the other nations, as already mentioned in the course of this work; (See Vol. I. p. 17. &c.) if it had not been for his remarkably providential care of them; and which is beautifully expressed, by the shepherd's guarding his flock: for as the shepherd sometimes lets his flock go at large; and at other times gathers them in: so does God by Israel.

The Prophet proceeds to speak of their redemption; ver. 11th. "For the LORD hath redeemed Jacob, and ransomed him from a hand too strong for him." And, as during the reign of the kings of Israel, they
were

were prevented from going up to Jerusalem, for fear, that they would return to the subjection of the kings of Judah; he in verse 12th, informs them, that at the future redemption it will not be so; for they shall no more offer their sacrifices before the golden calves: "But they shall come, and shall shout in the height of Zion"; And which denotes the temple at Jerusalem. He also farther informs them, that they shall no more experience want, or famine, as was the case when they were wicked; as the Prophet Amos says, (iv. 6—7.) "And moreover I have given you cleanness of teeth in all your cities, and want of bread in all your places: And moreover I have withholden from you the rain," &c. And therefore, he says, "And they shall flock together to the good (things) of the LORD, for corn, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a well watered garden, and they shall not pine for hunger any more. Then shall the virgin rejoice in the dance, and the young men and old men together; for I will turn their mourning into joy; I will also

comfort them, and make them rejoice from their sorrow."

In verse 14th, the Prophet speaks of the Priests. "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD." For during the captivity, while the temple lay desolate, the priests were deprived of the gifts of the offerings &c. but at the restoration, they will be satiated with the gifts of the rich offerings that will be brought to the house of God from all parts, as the Prophet Isaiah says (lx. 7.) "All the flocks of Kedar shall be gathered unto thee; unto thee shall the rams of Nebaioth minister," &c.

In verse 15th, the Prophet in a most beautiful poetick figure, represents Rachel, the mother of Joseph, and Benjamin, (who was buried near Ramah, a city of Benjamin;) as coming out of her grave, and bitterly lamenting the loss of her children; they being all either slain, or gone into exile. "Thus saith the LORD; A voice hath been heard in Ramah, a lamentation of most bitter weeping; Rachel weeping for her children; she refuseth to be comforted for her children, because he (is) not."

The

The reader will observe, that in this translation, I have differed from the common translation of the Bible : in making use of the singular pronoun *he*, instead of *they* : but I must inform him, that it is strictly conformable to the Hebrew word made use of by the Prophet ; *וְהוּא*. And which was done, in order to distinguish the difference in the bitter lamentation that Rachel made for the loss of her children. It is well known, that on the division of the kingdom*, in the days of Rehoboam, Joseph and Benjamin were divided : for the two sons of Joseph, Ephraim and Manasseh, belonged to the kingdom of Israel ; but Benjamin remained with Judah †. Now, it is likewise well known, that the children of Joseph, viz. the tribes of Ephraim and Manasseh, were part of the ten tribes, that were carried captive into Assyria, and were ‡ placed in Halah and in Habor by the river Gozen, and in the cities of the Medes : and who never returned to the second temple : nor do we know to

* 1 King. xii. 16. &c.

† Ibid. 21.

‡ 2 King. xvii. 6.

this

this day, where they are, or what is become of them. As to the tribe of Benjamin, we know that it was carried captive to Babylon with Judah; that it returned to the second temple, and was again carried captive at the destruction of the second temple: and we also know that it at present exists, the same as the tribe of Judah. The Prophet therefore, represents Rachel weeping for her children; because they were carried captive: and which denotes the tribe of Benjamin. But her greatest affliction, is for the tribe of Joseph; because *he is not*: because he did not return to the second temple; nor does she know any thing of him: and therefore, the Prophet says, she refuseth to be comforted for her children, because *he (is) not*: i. e. Joseph, her eldest son. This is the reason, that the Prophet made use of the singular pronoun *אֵינְנִי* and which also accounts for the repetition of *עַל-בְּנֶיהָ* * for her children;

* This repetition, Dr. Blaney in his *new Translation* of Jeremiah, has rejected with much contempt, as he says, it "carries internal marks of interpolation, being not only superfluous, but rather perplexing the sense, and loading the metre." But, had he been fully acquainted with the sacred Lan-

dren ; because she lamented the loss of both her children : but her grief was far more piercing for Joseph ; and therefore she refused to be comforted ; because *he* was not. And for this reason, she received distinct answers from God, concerning each of her

Language, so different in its idiom from all others ; especially, the prophetic part ; (into the spirit of which, he was by no means able to enter) he would not have decided so hastily on the word of God ; contrary to all the Hebrew printed Bibles ; the Hebrew commentators ; the Chaldee Paraphrast, and the received reading. All which, according to the explanation here given, perfectly agree with the accent affixed under the first עַל־בְּנֵיהָ and which shews that here is a pause : and that כִּנְיָהָ *She refuseth*, reads downwards ; which makes the whole read smooth, beautiful, and affecting ; without the least superfluity, or perplexity. But forsooth, it loaded the Rev. Gentlemen's *Metre* ; ay, there is the rub. This is an unpardonable crime in the present Hebrew printed text : it is like the sin against the holy ghost, never to be forgiven by the *Metrical Translators* of the Bible : and which is owing to their treating the Prophets as Poets, as writers of verse ; than which, nothing can be falser ; as I shall shew in the future publication, so often alluded to in this work.

Since writing the preceding note, I chanced to look into the appendix of Dr. Blaney's Translation ; and there I find that Arch Bishop Secker seemed to differ widely from the Dr. on this subject : for he observes, " There is an emphasis in the repetition of the words עַל־בְּנֵיהָ. So Horace, Epist. i. 14. 7. 8."

Fratrem mærentis, rapto de fratre dolentis
Insolabiler.

child-

children. And first of Benjamin ; ver. 16th, “ Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears ; for thy work shall have a reward, saith the LORD, and they shall return from the land of the enemy : ” That is, from Babylon. And, although they should go into captivity again ; yet shall they in the end return to their own land : verse 17th. “ There is also hope in thy latter end, saith the LORD, and (thy) children shall return unto their own border.” This is spoken of the future redemption.

Having thus answered her concerning Benjamin ; the Prophet now proceeds to give her an answer concerning Joseph, ver. 18.--19. “ I have surely heard Ephraim lamenting himself (thus ;) Thou didst chastise me, and I was chastised, like a steer not broken : ” And being now by this chastisement better instructed, I thus offer up my prayer, “ Turn thou me, and I shall be turned ; for thou (art) the LORD my God. Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh ; I was ashamed, and also confounded, because I did bear the reproach of my youth.” I have

received reproach on reproach : for the misconduct of my earlier days hath fixed a blot upon my character, and subjected me to reproach ; and therefore, when my present sins are noticed, those of my youth, are also remembered ; and I thus receive a double reproach ; being accounted as one hardened in sin from his earliest youth. And as he was thus truly penitent, by a thorough confession, and sincere repentance ; the LORD says, verse 20th. "Is (not) Ephraim my precious son ? Is he (not) my darling child ?" That is, thou shalt no more be reproached for the sins that thou hast committed in thy mature years, nor shalt thou bear the reproach of thy youth, for thou art my precious son : that is, when thou wast grown up, and hadst arrived to man's estate ; then wast thou a son dear to me. And when thou wast a little child, then wast thou a fondly beloved child : "Wherefore, whenever I speak of him, I do earnestly remember him still ;" It is the love I bear him, that I remember ; and not his sins : "Therefore my bowels are moved for him ; I will surely have mercy upon him, saith the LORD." And the consequence of this love is, that I will cause him to return

from captivity; and will gather in his dispersed; and therefore addressing those of the kingdom of Israel, he desires them to set up way marks, that they may again know the way back; for by the same way that they went, they are to return; as in verse 21st. "Set thee up way marks, place thee high poles; set thine heart toward the highway, (even the way thou wentest; (for thereby shalt thou) return, O virgin of Israel, (thou shalt) return to these thy cities." And as the ten tribes were to continue such a long time in captivity, he says verse 22d. "How long wilt thou move about, O thou back-sliding daughter? for the LORD hath created a new thing in the earth, a woman shall cause to turn about a man." By this figure, the Prophet exhorts the nation not to despair of their redemption, on account of the superior strength of her enemies, who might be induced to oppose her deliverance; for that God would so far interpose in her behalf, as to "create a new thing," that is, that she, who during the captivity, was as a poor weak woman, should "cause to turn about,"
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should *vanquish*, or *put to the rout*, a man^{*}; that is, the nations who had hitherto oppressed her; or who should oppose her deliverance; all these, she should *put to the rout*, and *make them fly before her*; and which is the real sense of *תסובב* *shall cause to turn about*: for they will turn away, and flee before her, as those that turn about, and run away in battle. And here, I cannot help taking notice of the absurdity of the opinion of those Commentators, who understand these words to relate to the miraculous conception of the virgin Mary without the operation of man: for the text cannot by any fair construction whatever, be brought to imply any such thing. Indeed, this opinion is so barefaced a perversion of the text from its true meaning, that I am not in the least surpris'd at a learned Christian's determined opposition to it: and I must candidly acknowledge, that his impartiality does him great honour. I shall give his sentiments on this subject in his own words; as a confutation of the foolish

* Man is called *גבר*. Gever, as being the stronger sex; as also having *power* and *might* over the rest of the creation.

and absurd hypothesis. "I cannot" says Dr. Blaney in his notes on this passage in Jeremiah, "at any rate concur in opinion with those Commentators, who understand these words to relate to the miraculous conception of the Virgin Mary without the operation of Man. They surely cannot by any construction be brought to imply any such thing. Admitting that the word תסובב may signify, *shall encompass or comprehend in the womb*, and that גבר, instead of *an adult or strong man*, may also signify *a male child*; yet the words all together will still import no more, than that *a woman shall conceive, or contain, a male child*. But this, it will be said, is nothing *new or extraordinary*. I grant it is not, and therefore have reason to presume that this is not the sense intended.— But the verb סבב signifies *to turn about*, and consequently in *Hiphil or Pibel* may signify, *to cause to turn about*, that is, *to repulse, or put to the rout*, an opposing adversary. But to do this implies a prevalency over him. Again, there is a manifest opposition between נקבה a woman, one of the feeble sex, and גבר which signifies not simply *a man*, but a mighty man, *a hero, or warrior*. And therefore,

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A woman shall put to the rout, or repulse, a strong man, may by a proverbial form of speech denote, *The weaker shall prevail over the stronger.* Now this, it must be confessed, is in itself new and unusual, and contrary to the ordinary course of nature; but then it is ascribed to the interposing power of God, who is said therein to “create a new thing,” or in other words, to work a miracle. The connexion of this sense with the context is easy to be explained. The virgin of Israel is exhorted not to turn aside, or to decline the invitation given her to return, as she might, perhaps be disposed to do, through dread of the power of enemies, who would oppose her deliverance. For her encouragement she is told, that she had no reason to be apprehensive of the superior strength of any enemies, since God would work a miracle in her favour, and enable her, though apparently weaker, to overcome and prevail against all their opposition. See ver. 11.—By *women* weak and feeble persons are frequently designed; see Ch. l. 37. li. 3. Isai. xix. 16.” This reasoning is plain, and requires no Comment.

To return :—The Prophet having thus spoken

spoken of the redemption of the ten tribes, called the kingdom, or house of Israel; proceeds to speak of the restoration of the kingdom of Judah, ver. 23. 24. &c. "Thus saith the LORD of hosts, the God of Israel; again shall they use* this speech† in the land of Judah, and in the cities thereof, when I shall turn their captivity; The LORD bless thee, O habitation of Justice, O mountain of holiness. And Judah shall dwell in it, and in all his cities together; husbandmen, and they that go about with flocks. For I have refreshed the weary soul, and every soul that sorrowed (for hunger) have I filled." In these verses, the Prophet speaks of their future happiness, both spiritual and temporal: and also informs us, that he saw this in a vision, in a dream of the night; as in verse 26th. "Hereupon I awoke, and saw; and my sleep was pleasing unto me." For he was so violently affected with the sensations of joy, on the pleasing prospect of the happiness of the nation, that it awakened him.

* Heb. They shall say.

† Heb. Word.

Here ends the second part of the prophecy.

We now proceed to the third part of the prophecy; viz, the union of the kingdoms of Israel and Judah; for as he had before spoken of them seperately, he now speaks of them conjointly; ver. 27th. "Behold the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast." The Prophet here shews, that they will multiply exceedingly; as is the case of a single grain of corn, which when sown produces a great number; so will the blessing of increase be with them; and not only with them, but with their cattle also; agreeable to what Moses says*, "*Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle*" &c. For as the punishments that had been denounced against them for their disobedience, had by God's special providence been brought on them to the full; so will they at the time of the redemption, enjoy the blessings to excess: and therefore, he says,

* Deut. xxviii. 4.

verse 28th. "And it shall be, (that) as I have watched over them, to pluck up, and to break down, and to overthrow, and to destroy, and to afflict; so will I watch over them, to build, and to plant faith the LORD."

In verse 29th, the Prophet takes notice of the parable made use of by the nation during the captivity. "In those days they shall no more say, the fathers have eaten a sour grape, and the children's teeth shall be set on edge. But every man shall die in his own iniquity; every man that hath eaten the sour grape, his teeth shall be set on edge." The generality of Commentators have been of opinion, that this proverbial expression denotes, that in those future times, of which the Prophet was speaking, the children should not be punished for the sins of their fathers, as they were heretofore. To this opinion, I can by no means assent; for that part of Scripture, on which it is founded, *Exod. xx. 5. & Deut. v. 9.* where it is said, that, "God visiteth the sins of the fathers upon the children;" is meant of the sin of *idolatry* only: and when the children are also guilty of the said crime; then are the sins
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of the fathers and those of the children joined together, and they are punished accordingly*. But this, it is manifest cannot apply to the times of the Messiah; for then, the sin of idolatry will be unknown: but the true sense of the expression is, that the nation now in captivity exclaims, "Our fathers have sinned†, but they (are) no more; and we have borne (the punishment of) their iniquities." For on account of the sin of idolatry, which our fathers were guilty of during the continuance of the first temple, they were carried captive; and the children which they have begotten, have remained in it; and therefore, they made use of that proverbial expression; (Ezek. xviii. 2) "The fathers have eaten four grapes, and the children's teeth are set on edge." But at the future redemption, it will not be so; for then,

* The sin of idolatry was most heinous; it was nothing less than high treason against the majesty of God; especially while the theocracy subsisted; it therefore was guarded against by the severest penalties, under a dispensation expressly appointed to preserve the Israelites from the general taint of idolatry, and to maintain and propagate the knowledge of the One true God.

† Lament. v. 7.

the earth will be full of the knowledge of the LORD; as he will circumcise their hearts; so that in lieu of their fathers being carried into captivity, they will enjoy the redemption and salvation of the LORD; they therefore, will not say any more, that they have borne the iniquities of their fathers; because they will have been redeemed from that captivity wherein their fathers iniquity had brought them: and they will then say, "every man shall die for his own iniquity;" whence it is clear, that the Prophet spoke of their past condition; not of their future: for after their redemption, they will no more fall into sin; as the Prophet says immediately after, ver. 31st. &c. "Behold, the days come, saith the LORD, that I will make with the house of Israel, and with the house of Judah, a new covenant: Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which covenant of mine they violated, although I was an husband unto them, saith the LORD. But this (shall be) the covenant which I will make with the house of Israel; after those days, saith the LORD, I will put my law into

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to their inward parts, and upon their heart will I write it ;” This properly denotes the Law which he had aforetime given to Moses: but by no means does it imply a new law, as some have erroneously imagined; but only a *new covenant*: and the immediate consequence of that covenant will be, that the law which he had given them of old, will be fixed in their inward parts, and written upon their hearts: and which is the reason, that the Prophet made use of the verb נָתַתִּי in the preter tense, (which if Dr. Blaney had been able to have comprehended; he would not have had the trouble to have written, nor his readers that of reading a long note, about the sixteen or seventeen MSS. that have prefix ו converfive.—and his conjecture about נָתַתִּי instead of נָתַתִּי) *I have given*; because the law had been given of old; but by the new covenant, that law would be in their hearts; so that they should not swerve from the due performance thereof, as they did heretofore: then will that union take place, which the Prophet speaks of in the latter member of the verse. “And I will be-

their * God, and they shall be my † people."

The Prophet in verse 34th, informs us, that there will then be no necessity to instruct mankind in the knowledge of their duty to God; as this knowledge will be as natural to them, as the first principles inherent in man. He also informs us, that this will not be on account of the fear of punishment for what they had done; for that he would pardon their iniquity, and not remember their sin; but that the real cause of the fear and knowledge of God, being so firmly fixed in the hearts of men, would be on account of the great and stupendous miracles which will then be wrought in their sight: and of which, no one will be able to entertain the least doubt. "And they shall not teach any more, every man his neighbour, and every man his brother, saying, Know ye the LORD; for they shall all know me, from the least of them, unto the greatest of them, saith the LORD; for I will pardon their iniquity, and their sin will I remember no more."

* Heb. And I will be unto them for a God.

† Heb. And they shall be unto me for a people.

The Prophet then proceeds to shew that notwithstanding all the sufferings of the nation, yet should they never cease to be a nation: they never should be mingled with, and lost, or swallowed up among the nations; but shall continue to exist as a distinct nation; ver. 35. 36. & 37. "Thus saith the LORD, who hath appointed the sun for a light by day, the stated order of the moon and stars for a light by night; who quieteth the sea, when the waves thereof roar; the LORD of hosts (is) his name: If these ordinances shall depart from before me, saith the LORD; (then) shall the seed of Israel also cease from being a nation before me for ever. Thus saith the LORD, if the heavens above can be measured, or the foundations of the earth beneath be traced out; then will I also reject the whole seed of Israel, because of all that they have done saith the LORD." This prediction, which hath been so fully, and so completely accomplished, is a standing miracle to this very day, of the truth and verity of the word of God, delivered by the mouth of his Prophet; for although it is upwards of seventeen hundred years since they have been driven out of their own country, and scattered

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ed in all parts, where they have suffered innumerable massacres and persecutions; (as already mentioned in the course of this work*) such as no nation ever suffered; yet are they not extinct, but still subsist as a distinct nation. And now, I fain would ask the deists, or modern philosophers, how it was possible for Jeremiah, who prophesied upwards of two and twenty hundred years ago †, thus to express himself in such clear and unequivocal terms, concerning the state of the nation, at this very day, as he has done; unless he had received it from God: from him to whom all things are known, blessed be his name. Amen.

I must also take the liberty to observe, that it is demonstrable from this prophecy, that

* Vol. Ist. Introd. p. 16. &c. and Ibid. Dissert. p. 17. — 18. &c.

† Jeremiah was called to the prophetic office, in the thirteenth year of King Josiah; forty years before the destruction of the first temple; which according to the Jewish chronology, is the year of the world 3298. (See Gans in Tsemach David, fol. 15. 2.) and as the present year 1796 is according to the same chronology 5556. it is plain that upwards of two thousand two hundred years have elapsed since the delivery of this prophecy; allowing that he did not deliver it, till the latter part of his life.

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God never yet did, nor ever will, reject the house of Israel, as a nation, and take the Gentiles in their stead, as the generality of Christian writers pretend; (and which I suppose they found on those expressions, put into the mouth of Jesus, Math. xxi. 42. Mark. xii. 10. & Luke xx. 17.) No: no such thing ever will take place; "For the LORD's portion (is) his people; Jacob (is) the lot of his inheritance *." And this prophecy, as well as that in chap. xxxiii. 25.—26. are the clearest evidence, that the Jews are never to be rejected by God, but to continue his people for ever.

In ver. 38th. the Prophet gives a description of the circumference of the new city that is to be built on the site of Jerusalem. "Behold, the days come, saith the LORD, that the city shall be built unto the LORD, from the tower of Hananeel unto the corner gate: And the measuring line shall yet go forth over against it upon the hill Gareb, and shall encompass Goath; And the whole valley of the dead bodies †, and of the ashes,
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* Deut. xxxii. 9.

† This certainly was the valley of Hinnom; or
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and all the fields unto the brook Kidron, as far as to the angle of the horse gate eastward, shall be holy to the LORD: it shall not be plucked up, neither shall it be thrown down any more for ever." From the preceding explanation of this prophecy, the five following fundamental principles are deducible. First, that the ten tribes, called the kingdom of Israel, the principal of whom was Ephraim, should also be restored at the future redemption, as well as Judah; and which agrees with the *fourth principle* contained in the prophecies of Isaiah.

Second, that immediately preceding the redemption, the nations will go up to the land of promise, in order to conquer Jerusalem; when God will there take vengeance on them: as mentioned ver. 6th. "For there is yet a day unto the LORD our God, that the destroyers upon mount Ephraim shall cry, Arise, and let us go up to Zion." And which agrees with the *second principle* of Isaiah.

Third, that the visible symbol of the *She-*

the valley of Jehoshaphat, where all the ashes and filth was carried, after Josiah had defiled it.

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chinah, or divine presence, and the spirit of prophecy, will be again restored to Jerusalem; as is said. verse 23d. "The LORD bless thee, O habitation of justice, O mountain of holiness." And which agrees with the *eighth principle* of Isaiah.

Fourth, that after the future redemption, they will not go into captivity any more; for that God will circumcise their heart; and the earth will be full of the knowledge of the LORD. And which agrees with the *eighth and eleventh principles* of Isaiah.

Fifth, that Jerusalem will be greatly enlarged in circumference: and which is an addition to what the Prophet Isaiah had prophesied concerning the future redemption, and happiness of the nation.

He has also shewn in this prophecy, that God will never cast off, nor reject the seed of Israel; and which agrees with what our Legislator Moses foretold upwards of three thousand years ago, "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I (am) the LORD their God" &c. (Levit. xxvi. Vol. II.

44.) And in his prophetic Poem he hath also clearly pointed out to us the mercy of God in the preservation of the nation ; as shewn in Vol. Ist. page 21. &c. And which hath been so exactly accomplished to this very day, that we cannot but consider it as one of the most signal and illustrious acts of Divine Providence. And yet, Deists * and modern philosophers, scruple not to call Moses and the Prophets liars and impostors. When I thus see infidelity stalking abroad, in open day, I am lost in amazement and wonder, at the depravity of human nature, that can shut its eyes against the conviction of truth : against what we all know to be true, and are ourselves eye witnesses of ; I mean the preservation of an handful of people, scattered all over the face of the globe, and persecuted by both kings and people : by Heathens, Christians, and Mahometans, who all have conspired to ruin and extirpate this nation ; and yet have not been able to effect it. For this, it is impossible for human wisdom to assign an adequate cause ; but that it is the will of God, who watches over, and

* See Thomas Paine's age of Reason, part IIId.

preserves them for the great end of their redemption and salvation, by the hands of the true Messiah, according to the promises delivered by the mouths of his servants the Prophets.

I must now observe that, none of the aforementioned fundamental principles contained in this prophecy, have hitherto been accomplished : not at their return from Babylon ; for those that returned from Babylon, were the people of Judah only, who had been carried captive by Nebuchadnezzar : but here the Prophet tells us, that not only the captivity of Judah should be restored, but the captivity of Israel also ; meaning the ten tribes that were carried away long before, by Shalmaneser king of Assyria, and who still remain in that captivity ; having never returned to their own land, when those that were captive in Babylon went up ; and which were only a few of Judah and Benjamin, and such as fell to them, and those not of the most respectable. But according to the terms of this prophecy, we are entitled to expect, not a partial, but a complete and universal restoration of both the kingdoms of Israel

and Judah; when God will manifest himself, as aforetime, by the return of his divine presence to the temple. Again, it is well known, that the circumference of the city of Jerusalem that was built when they returned from Babylon, did not by any means accord with the description here given thereof by the Prophet. Moreover, it is promised, that after this restoration, they should not go into captivity more; neither should Jerusalem be plucked up, nor thrown down any more. And that "they should not teach any more, every man his neighbour, and every man his brother, saying, Know ye the LORD; for they shall all know me, from the least of them, unto the greatest of them." But, it is well known, that during the second temple, they were so far from being thus filled with the knowledge of the LORD, that they were extremely wicked; and which wickedness, was the cause that Jerusalem and the temple *were plucked up, and thrown down* by the Romans; and they were carried into this long and dreadful captivity, where they have continued to this day; without either king or prince. From all which, it is manifest, that these great and glorious

glorious promises were not fulfilled at their return from Babylon. And, it is equally clear from the aforesaid reasons, that they never were accomplished by, or in the person of Jesus; whence it is manifest, that they remain to be accomplished by the hands of the true Messiah.

As to what the generality of Christian Writers assert, that it denotes the *spiritual call* of the Gentiles at the coming of Christ; is futile, and highly fallacious; because, the Prophet says, verse 9th, that those that are to be redeemed, are of the kingdom of Israel; emphatically, stiled Ephraim; because their first king (*Jeroboam*) was of that tribe. And that those that were scattered in captivity, are those that are to be gathered; ver. 10th. "He that scattered Israel will gather him." Whence it is clear to demonstration, that these promises cannot at any rate be applied to the Gentiles, who never went into any such captivity.

The fifth prophecy, commences verse 36th, chapter xxxii, and is continued to verse 41st, of the same.

The subject of this prophecy, is to assure us of the complete restoration of the nation in
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the latter days ; when they are to have the entire and undisturbed possession of the land for ever ; and are never to be removed from it, or be carried into captivity more.

The Prophet having in the immediately preceding part of the chapter, spoken of the destruction of Jerusalem, (verse 28th.) “ Behold I am (about) giving this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it. And the Chaldeans that fight against this city, shall enter, and shall set this city on fire, &c.—For because of mine anger, and because of mine indignation, hath this city been to me, from the day that they built it, even unto this day, to remove it from before my face,” &c. Now informs them, that although it was to be given into the hands of Nebuchadnezzar, yet was it not to be given to him absolutely, for ever, but only for a time ; and which is, “ because of all the wickedness of the children of Israel, and the children of Judah, which they have committed to provoke me to anger,” &c. But as their wickedness will not continue for ever ; as there will come a time, when I shall gather
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my people together, and will cause them to return to this place, to Jerusalem; where they shall dwell in safety, and I will no longer hide my face from them, but they shall be my people; because they will then mend their ways, and will not do as they do at present; as the Prophet says ver. 36th. "And now therefore thus saith the LORD God of Israel, concerning this city, of which ye say, It is delivered into the hand of the king of Babylon by (the) sword, and by famine, and by pestilence; Behold, I will gather them out of all the countries whither I have driven them in mine anger, and in mine indignation, and in great wrath:" The Prophet here makes use of three terms, to denote the three different captivities; for "in mine anger," denotes the captivity of the ten tribes: "in mine indignation," the destruction of Jerusalem by Nebuchadnezzar; "and in great wrath," the present captivity, which is great and dreadful indeed: and concerning which he says, "And I will bring them again unto this place, and I will cause them to dwell securely." By which, he shews that they are not to go into captivity any more; but are to dwell in peace and security. And
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this will be, because, “They shall be my people, and I will be their God.” For then, there will be no strange god’s among them ; but they will worship the LORD in sincerity and truth, and will no more return to sin : and although the hearts of men differ greatly in their affections, appetites, and passions ; yet in regard of their fear and duty to God, they will all be then of one mind ; and from which, they will never swerve : this will be effected by the great and stupendous miracles, that will be wrought in their sight ; especially that of the Resurrection ; (as already noticed, Vol. Ist. p. 195. &c.) so that they will all have but one heart ; ver. 39th. “And I will give them one heart and one way, to fear me continually *, for the good of them, and of their children after them.” And as they will thus be for ever virtuous, God will also make an everlasting covenant with them ; for they will then be deserving of it ; as they will never depart from him ; verse 40th. “And I will make an everlasting covenant with them, that I will not turn away from them, to do them good ; and the fear of me

* Heb. All the days ; i. e. for ever.

will I put into their heart, that they shall not depart from me. And I will rejoice over them in doing them good, and I will plant them in this land assuredly, with all my heart, and with all my soul." For the evil which God said he would bring upon Jerusalem, was in his anger, and in his wrath : for he doth not desire the death of the sinner, but that he turn from his evil way, and live. But when they are deserving of his goodness, then the LORD rejoiceth in his works ; and therefore he said, "I will rejoice over them in doing them good ;" Thus also says Moses, (Deut. xxx. 9.) "For the LORD will again rejoice over thee for good, as he rejoiced over thy fathers." In like manner, the Prophet says, "And I will plant them in this land, assuredly with all my heart and with all my soul." Because, when they were in the land at other times ; they were not planted, so as to take deep root ; as they were carried captive from it ; but at the future redemption, they shall be planted in truth, so as to become a durable plant, as it is in "my heart, and my soul." For they shall no more be removed from it ; nor ever go in any other captivity.

From the preceding explanation of this prophecy, the four following fundamental principles are deducible. First, the reassembling of the nation, at the time of their future redemption; and which agrees with the *third principle* of the prophecies of Isaiah.

Second, that the ten tribes will also return at the future redemption; and which agrees with the *fourth principle* of Isaiah.

Third, that the conjugal union (if I may be allowed the expression) of God with the nation, will again be as aforetime: as the Prophet says, “And I will be their God.” And which agrees with the *eighth principle* of Isaiah.

Fourth, that they are never to go into captivity more: and that God will circumcise their heart; and put his fear into their heart for ever: and which agrees with the *eleventh principle* of Isaiah.

Now, it is well known that, none of these glorious promises were accomplished at their return from Babylon; for then, their situation was the reverse of what is here promised. Neither can it be said, that they ever were fulfilled in the time of Jesus. And it would only be wasting of time to no purpose, to
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shew the futility and absurdity of applying them to the spiritualizing scheme of the Christian Writers. Whence it is manifest, that these promises remain to be accomplished at the coming of the true Messiah.

The sixth prophecy commences chapter xxxiii. ver. 1st. and is continued to the last verse of the same.

Verse 1st. "And the word of the LORD came to Jeremiah a second time, whilst he was still confined in the court of the prison, saying." The term a "second time," has been variously explained by the different commentators; but without entering into the merits of their different opinions, I shall offer what appears to me to be the true state of the case; and which agrees with the opinion of the learned Abarbanal; and is in perfect coincidence with the arrangement of the chapters.

After the Prophet had delivered the prophecy (which we have just explained) concerning the future redemption of the nation; he, in the immediately succeeding section, speaks of their return from Babylon: having first premised thus ver. 42. "For thus saith the LORD, As I have brought upon this

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people all this great evil, so will I bring up-
on them all the good which I speak concern-
ing them." And which denotes the pro-
mise of their future redemption, as mention-
ed, ver. 37. &c. However, long before this,
he observes, they will be visited in their cap-
tivity in Babylon, and permitted to build the
second temple, where they will again buy
fields &c. ver. 43.—44. "And fields shall
be bought in this land, of which ye say, It
(is) desolate without man or beast, (it) is
given into the hand of the Chaldeans. Fields
shall men buy with money, drawing up writ-
tings * also, and sealing, and causing witness-
es to attest, in the land of Benjamin, and in
the environs of Jerusalem, and in the cities
of Judah, and in the cities of the hill (coun-
try,) and in the cities of the plain, and in the
cities of the south; for I will reverse their
captivity, saith the LORD."

From the words of the Prophet, it is plain
that those purchases should only be "*in the
land of Benjamin, and in the environs of Jeru-
salem, and in the cities of Judah, and in the ci-
ties of the hill (country,) and in the cities of the*

* Heb. And written in the book.

plain, and in the cities of the south:" All which, was the inheritance of Judah and Benjamin; (as may be seen in Josh. xv. 21.--33.--48. & xviii. 28.) and by which, the Prophet informed us, that the tribes of Judah and Benjamin only, would return from Babylon, to the restoration of the second temple; and concerning whom, he says, "I will reverse their captivity." But that the other tribes whom Sennacherib had carried captive would not then return. And, after that God had thus revealed to the Prophet the redemption from Babylon, in which Judah and Benjamin were to return; he in another vision, shewed him the future restoration; when not only Judah and Benjamin should return; but the kingdom and house of Israel also. And as this vision was concerning the future redemption, it says, "And the word of the LORD came to Jeremiah a second time;" because the future redemption, is the *second* in regard to that of Bâbylon, which is mentioned above. We are also informed that "he was still confined in the court of the prison," thereby indicating that, his condition was similar to the state of the nation; for as he was confined many days in the court of the

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the prison, where he received those two visions; the one, of the *particular* redemption of Judah and Benjamin from Babylon; and the other, of the *general* restoration of the whole nation; so would Israel be confined in the prison of the captivity for a long time; where they would be considered as a butt, or mark to shoot at; And therefore, the Prophet made use of the term *הַמִּסְטֵרָה* *the prison*; because it also denotes a *butt* or *mark* to shoot at, as well a *prison*. See *Lingua Sacra Radix* נטר 3d.

In verse 2d, the Prophet speaks of both the redemptions. Thus saith the LORD, the doer of it," By the pronoun *ה* affix IT*, the Prophet meant the redemption from Babylon; and which was, as if he had said, it will not be Cyrus that will do *it*, but God himself; as he will stir up his spirit to accomplish it. And of the future redemption,

* The manner in which some Christian critics have attempted the emendation of this expression, (See Blaney's Note on this place, in his new Translation) which they look upon as corrupt, owing to their ignorance of the *idiom* of the Sacred Language, the prophetic part especially, cannot help provoking the risibility of the true Hebraist, and induce him to exclaim, Alas, how are the mighty fallen!

the Prophet says, "The LORD formeth it, to prepare it, the LORD is his name." For as the future redemption will be by far a greater miracle than that from Babylon, the Prophet speaks as if it required great preparation.

And as God had before commanded him not to pray for them,—xi. 14, & xiv 11. "And as for thee, pray not for this people, neither lift up cry or prayer for them, neither intercede with me; for I will not hear thee." He therefore now grants him permission to pray to him, in behalf of the nation at the time of the future redemption: verse 3d. "Call unto me, and I will answer thee, and I will shew thee great things, and mighty things, which thou knowest not." For as these great and mighty things did not concern the redemption from Babylon, of which he had spoken in the preceding chapter, he with just propriety said, "which thou knowest not," because he had not yet shewn him the vision; and therefore proceeds verse 4th. "For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the
mounts

mounts and by the sword ; That are come to fight on the part of the Chaldeans, and to fill them with the dead bodies of the men, whom I have slain in mine anger, and in my wrath, and upon account of all the wickedness of whom I have hid my face from this city." But although God would thus punish them, yet, would he himself save and redeem them, verse 6th. " Behold, I will bring it health and cure," That is, to Jerusalem: and concerning Judah, he says, " And I will heal them ; I will also reveal unto them abundant peace and truth : " And this redemption will not be as was the visitation of Babylon, when only a part of Judah and Benjamin returned ; for at the future redemption, I will gather both Judah and Israel ; and will cleanse them of *all* their sins : ver. 7. — 8. " And I will cause the captivity of Judah, and the captivity of Israel to return ; and I will build them as at the first. And I will cleanse them of all their iniquity, which they have been guilty of towards me ; and I will pardon all their iniquities, which they have sinned against me, and which they have transgressed against me."

The Prophet then proceeds to speak of the
great

great joy and happiness which the nation will then enjoy ; for though Jerusalem at the desolation thereof, “ was set apart as unclean* ; —her virgins were afflicted, and she herself was in bitterness ;” Yet shall it then be far otherwise: ver. 9. 10. “ And it shall be to me a name of joy, a praise, and a glory, among all the nations of the earth, which shall hear of all the good that I do with them; and they shall fear and tremble because of all the good, and because of the prosperity that I procure unto it †. Thus saith the LORD, yet again shall be heard in this place, (of) which ye say, it (is) desolate without man and without beast, in the cities of Judah, and in the streets of Jerusalem, (that are) desolate without man, even without an inhabitant, and without beast ; The voice of Joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise ye the LORD of hosts, for the LORD (is) good, for his mercy (endureth) for ever; (and) of them that shall bring (the sacrifice of) thanksgiving into the house of the LORD ; for I will

* Or, A vagrant. Lament. i. 8.

† Jerusalem.

restore the captivity of the land as at the first, saith the LORD." / He also informs us of the blessing that is to attend their sheep and herds, ver. 12,---13. " Thus saith the LORD of hosts, Again shall there be in this place (that is) desolate without man and without beast, and in all the cities thereof, an habitation of shepherds folding sheep. In the cities of the hill (country,) and in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, shall flocks pass again under the hands of him that numbereth (them) saith the LORD."

The Prophet then proceeds to speak of the happiness that the nation is to enjoy during the glorious reign of the true Messiah; ver. 14. &c. " Behold, the days come, saith the LORD, that I will perform that good thing, which I have spoken concerning the house of Israel, and concerning the house of Judah, In those days, and at that time, will I cause to grow up unto David a branch of righteousness, and he shall execute Judgment and Justice in the land. In those days Judah shall be saved, and Jerusalem shall dwell in safety ;

safety : and this (is) what the LORD shall call it, our righteousness." Jerusalem will then be so called. And in like manner, the Prophet Ezekiel says*, " And the name of the city from (that) day (shall be) the LORD (is) there."

He also informs us, that at the future redemption, there will not be any division of kingdoms between Israel and Judah, as there was aforetime ; but that the Messiah the son of David, will reign over the house of Israel, as well as over the house of Judah : verse 17th. " For thus saith the LORD, there shall not be a failure in the line of David of one sitting upon the throne of the house of Israel." Thus much for the line of the kings. In verse 18th, he speaks of the line of the priesthood. Neither shall there be a failure in the line of the priests the Levites of one offering before me burnt offerings, and to burn meat offerings, and to perform sacrifice continually." And, in order to give force to this prophecy, the Prophet received the following vision ; ver. 19. &c. " The word of the LORD came also to Jeremiah,

* Ezek. xlviii. 35.

saying, Thus saith the LORD, If ye can make void my covenant of the day, and my covenant of the night; so that they be not daily and nightly in their season; (Then) also shall my covenant be made void with David my servant, that he shall not have a son reigning upon his throne; and with the Levites the priests my ministers." By the Prophet's making use of the pronoun "Ye," it is clear that he addressed himself to the house of Israel; for it is well known, that when the ten tribes, or house of Israel, revolted from the royal line of David, that they also endeavoured to destroy the sacerdotal line, which had descended from Aaron: for as Jeroboam was not of the seed of David, so he also "made priests of the lowest order of the people, which were not of the sons of Levi*." God therefore tells them, that as they are not able to make void his covenant of day and night, so shall they not be able to make an eternal failure and interruption in these two lines. And although they have been greatly diminished, yet will God cause them to multiply exceedingly: verse 22d. "As

* 1 King, xii 31.

the host of heaven cannot be numbered, nor the sand of the sea measured : so will I multiply the seed of David my servant, and the Levites that minister unto me."

The Prophet then informs us, that he had another vision, by which God shewed him the futility of the argument made use of by the free thinkers of the nation; as well as the profligate part of the priests: ver. 23 &c. "The word of the LORD came also to Jeremiah, saying, Hast thou not observed what this people have spoken, saying The two families which the LORD hath chosen, he hath even rejected them? And they have treated my people with scorn, so as not to consider them any more as a nation." For when the descendants of those two families saw that the nation was carried into captivity, they imagined that they were totally rejected; they therefore took no pains to instruct the people, and to lead them into the right path; because they considered the nation as lost in captivity, and past redemption: but this, he assured them was not the case; for, (ver. 25.—26.) "Thus saith the LORD, if my covenant be not daily and nightly, the ordinances

nances of heaven and earth (if) I have not appointed; Then will I cast off the seed of Jacob, and David my servant, so as not to take of his seed to be rulers unto the seed of Abraham, Isaac, and Jacob: for I will reverse their captivity, and I will have mercy upon them." These words, we may observe, (says Abarbanal) are the regular inference of a Syllogism, the minor of which is suppressed, but may be supplied thus,—But my covenant is daily and nightly, and I have appointed the ordinances of heaven and earth, Therefore I will not cast off the seed of Jacob, &c. He also informs us how and when this will be, by saying, "for I will reverse their captivity, and will have mercy upon them," Which is, as if he had said, True, in their captivity, they have neither king, nor prince: but I will reverse their captivity at the time of the future redemption; and then, shall a king of the line of David reign over them; and there shall not be a failure in the line of the priests the Levites &c. as mentioned verse 18th.

From the explanation here given of this important prophecy, the four following fundamental principles, are clearly deducible.

First,

First, that God will perfectly heal the wound of Israel and Judah, which they have received in this long and dreadful captivity; and redeem them from it; as is said, ver. 6.—26. “Behold, I will make it perfectly sound and whole, and will heal them;—“For I will reverse their captivity, and I will have mercy upon them.” And which agrees with the *third principle* of the prophecies of Isaiah.

Second, that at the future redemption, not only Judah and Benjamin will return, as they did to the second temple, but the house of Israel also; as mentioned ver. 7th. “And I will bring back the captivity of Judah, and the captivity of Israel, And I will build them as at the first.” And which agrees with the *fourth principle* of Isaiah.

Third, that at the future redemption, a king of the seed of David is to reign over them; as mentioned, ver. 15th. “In those days, and at that time I will cause to grow up of the line of David a branch of righteousness,” &c. And which agrees with the *tenth principle* of Isaiah.

Fourth, that after the future redemption, they shall not go into captivity more: as
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mentioned ver. 17th. &c. "There shall not be a failure in the line of David of one sitting upon the throne of the house of Israel, neither shall there be a failure in the line of the priests the Levites," continually. — If ye can make void my covenant of the day, &c. — Then shall my covenant be made void with David my servant," &c. And which agrees with the *eleventh principle* of Isaiah.

Now it is clear from all history, both sacred and profane, that none of these glorious promises have ever been fulfilled. Not at their return from Babylon; for then they did not receive a perfect cure for the wound of the captivity; as they were in almost continual subjection to the Persians, Greeks, and Romans; neither did the ten tribes return to the second temple: and during the continuance of which, David was without a descendant of his family sitting on the throne of Judah or Israel, in any sense whatever; as the kings that they had, were of the race of the Asmoneans, and Herodians. And from the destruction of Jerusalem by the Romans to the present time, they have neither had a king, nor a regular priesthood offering burnt offerings

offerings &c. before the LORD ; so that it is manifest, that hitherto there has been a failure and interruption both in the royal line of David, and in the sacerdotal one of Levi. This is a plain proof that the prophecy alludes not to any time that is already past, but respects that which is to come : and is also a demonstration, that this prophecy, was not fulfilled in the person of Jesus ; for he did not restore the ten tribes ; nor did he heal the wound of their captivity. On the contrary, it is well known that, a few years after his death, according to the prediction of Daniel, their temple was burnt, their chief city destroyed, and their country laid waste. Thousands and tens of thousands of them were destroyed by the sword, and by famine, &c. and the remainder carried into this long and woful captivity ; where they have suffered such dreadful persecutions, as no nation ever suffered. So that instead of procuring for them, the great and exalted happiness mentioned in this prophecy, they have experienced nothing but shame and misery, since the time of his appearance on earth : and which is a demonstration, that he could not be the Messiah, promised to the nation.

As to the spiritualizing scheme of the Christians, who pretend that in a spiritual sense the kingdom of Christ, the son of David, has been for some time established over those whom the Apostle calls "the Israel of God," (Gal. vi. 16.) and the "children of Abraham," (Gal. iii. 7.) meaning thereby what Christians call true believers, whether of the Jews or Gentiles. And also, that in the Church of Christ there hath been a constant and uninterrupted succession of persons appointed to perform the public offices of religion, although not taken out of the family of the priests and Levites. And the perpetuity of this kingdom and this priesthood, is, in the opinion of many learned Christian expositors, looked upon as a full and authentic completion of the intention of this prophecy. But this, (as a learned Christian commentator * observes) "seems to be spiritualizing too far." Too far indeed, when there is not even the least shadow of reason, to support this false and absurd hypothesis: for the Israel, of which the Prophet speaks, are those that have been

* Dr. Blaney. See his Note on this place.

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scattered in captivity, and whom God will never reject, or cast off as a nation : as shewn in the preceding prophecy ; and other parts of this work. Besides, the Prophet does not say a syllable about a spiritual kingdom ; but his whole discourse is concerning a temporal one ; where the Messiah, the lineal descendant of David, and his successors, are to sit on the throne of Israel.—When Judah is to be saved, and Jerusalem is to dwell in security.—Their flocks are to increase in all their possessions.—The priests are to *offer burnt offerings, and meat offerings, and sacrifices for ever.* And which priests are to be of the Levites, the descendants of Jacob ; with whom God's covenant is never to be made void ; (as mentioned ver. 20. &c.) and which is also a demonstration of the vanity and falsity of Paul's reasoning, concerning the change of the priesthood, as mentioned in his epistle to the Hebrews * ; and on which, I suppose this position of the Christians concerning their priesthood, is founded. But nothing can be more fallacious, than the reasoning of Paul ; (as will be shewn at large,

* Chap. vii. 12.

in the second part of this work ; when we come to consider those prophecies which Christians *only* apply to the Messiah, but which will be shewn not to be applicable to the Messiah) for I am confident that there is not any authority in the Old Testament, to warrant such reasoning : nor is there any foundation for the scheme of a spiritual kingdom of the Messiah, contained therein.

The seventh prophecy is contained in the two last verses of Chapter ivth. of the Lamentations of Jeremiah.

Verse 21.--22. " Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz ; unto thee also shall the cup pass over ; thou shalt be intoxicated, and shalt expose thy nakedness. The punishment of thine iniquity is at an end, O daughter of Zion, he will not cause thee any more to go into captivity : he hath visited thine iniquity, O daughter of Edom ; he hath discovered thy sins." The Prophet thus comforts the daughter of Zion, by assuring her, that she had suffered the whole of her punishment ; and consequently had nothing more to apprehend of any future captivity : and also
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that the punishment of those that had persecuted her, was now to begin ; and which denotes the time of the future redemption : when God will not only redeem the nation ; but will also in an exemplary manner, punish all those that persecuted them during this long and dreadful captivity ; (as already shewn in the course of this work ; and will be farther seen in the explanation of the remaining prophecies) for the words of the Prophet can by no means apply to their return from Babylon : for then, it could not be said, that, "the punishment of their iniquity was at an end." And with much less propriety could the Prophet say, "he will not cause thee to go into captivity any more." For in the first place, it is well known that, when they came out from Babylon, they were not free ; and after their return, during the continuance of the second temple, they were in almost continual subjection, to the Persians, Greeks, and Romans ; the last of whom, four hundred and ninety years after their return, destroyed their city and temple, and carried them into captivity, where they have remained to this day. Neither did the cup pass unto the daughter of Edom, at their return from Babylon :

bylon : for the Edom here mentioned, denotes the Romans ; who were descended from the Dukes of Esau, or Edom, as I have shewn, Vol. Ist. page 217. &c. and as will be shewn more largely in the explanation of the Prophecy of Obadiah, which treats solely concerning Edom. Whence it is manifest that, this prophecy, delivered for the comfort of the daughter of Zion, has not yet been accomplished : not at their return to Babylon ; nor yet in the time of Jesus : and it would be only wasting of time, to shew that it can by no means be applied in any sense whatever, to the spiritualizing scheme of the Christians : consequently, it remains to be fulfilled at the future redemption of the nation, by the hands of the true Messiah.

These great and important prophecies of Jeremiah, which he prophesied concerning the future restoration of the nation, contain six of the thirteen *fundamental principles* contained in the prophecies of Isaiah. viz. First, the vengeance which God will take on the nations at the time of the future redemption, and the destruction that he will bring upon them ; for all the evil which they

they have done to Israel ; And which agrees with the *first principle* contained in the prophecies of Isaiah.

Second, The salvation of Israel, and their redemption from this captivity, in which they have been scattered all over the world : and which agrees with the *third principle* of Isaiah.

Third, that at the future redemption, the ten tribes that were carried captive to Assyria, &c, will also return : and which agrees with the *fourth principle* of Isaiah.

Fourth, that the future redemption will not take place, till after they have been a very long time in captivity, and suffered innumerable hardships, and afflictions : and which agrees with the *seventh principle* of Isaiah.

Fifth, that the visible symbol of the divine presence, and the holy spirit of prophecy, will again be restored to them, as it was aforetime ; when the secret of God was upon their tabernacle ; they will also attain the highest degree of wisdom, and knowledge of the LORD ; and which agrees with the *eighth principle* of Isaiah.

Sixth, that at the future redemption, a
king

king of the lineage of David, will reign over Israel and Judah together, the same as David did : And which agrees with the *tenth principle* of Isaiah.

Seventh, that after the future redemption, God will circumcise their heart; so that they all together, both great and small, will fear him in such a manner, that they never will return to sin any more ; consequently, they will never be doomed to any other captivity : and which agrees with the *eleventh principle* of Isaiah.

As to the other *principles* of Isaiah, viz. First, That the future redemption, will exactly resemble that of Egypt. Second, that there is a certain fixed and determinate time, appointed by God, for the redemption of his people : for they will not be redeemed for the merit of the nation in that age ; as there will be such a number of sinners, and unbelievers amongst them, that they will not be worthy of being redeemed ; but the promise of God, must be accomplished, as shewn in the prophecies of Isaiah. Third, that those of the nation, who apostatized through fear of persecution ; will return to God, with their whole heart, and partake of the happiness

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ness of the future redemption. Fourth, that at the time of the future redemption by the Messiah, the nations will all acknowledge the pure Unity of God, and receive his Law. Fifth, that universal peace will then reign in the world: so that nation shall not lift up spear against nation, nor shall they learn the art of war any more. Sixth, that the dead shall live, and rise up out of their graves.

Of those six principles, mentioned by Isaiah, Jeremiah did not prophecy, as he did not receive any vision from God concerning them. But on the other hand, we find in his prophecies, a promise of two future events, not spoken of by Isaiah. First, the name of the Messiah; and, secondly, the enlarged circumference of Jerusalem; as shewn in the explanation of his fourth prophecy.

DISSERTATION V.

The Prophecies of Ezekiel.

THE fifth, who prophesied concerning the redemption, and future happy restoration of the nation, was Ezekiel, the son of Buzi; from whose writings, I shall select such prophecies, as in a clear and unequivocal manner, speak of their future restoration, and the extraordinary happiness they are to enjoy under the Messiah, and his successors, the princes of the house of David.

The first prophecy commences verse 14th. of chapter 11th, and is continued to the last verse of the same.

For the better understanding of this prophecy, it is necessary to premise, that Jehoiachin understanding from the prophecies of Jeremiah, which he delivered concerning Jehoiachim, that he had exhorted him to bow his neck to the yoke of Nebuchadnezzar king of Babylon, and live, that the land might not be made desolate: in consequence thereof, when Nebuchadnezzar came up against Jerusalem in the beginning of the reign of
Jeho-

Jehoiachin *, he went out to him, together with his mother, his servants, his princes, and his officers ; and the king of Babylon took him, and carried away all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made.—And carried captive all Jerusalem, and all the princes, and all the mighty men of valour,—And carried them all to Babylon. And made Zedekiah king in Jerusalem. When therefore, Jehoiachin, and his princes, and all the people that were carried captive with him, saw, that Zedekiah, and the inhabitants of Jerusalem remained in peace, and that the city was not given into the hands of the Chaldeans ; and that they, because they believed the words of the Prophet, and went forth to the king of Babylon, and submitted to him, were carried captive ; they repented exceedingly, in that they had thus listened to the words of Jeremiah, and went forth to Nebuchadnezzar. Now, in order to comfort them, this vision was revealed to Ezekiel, who was among them ;

* 2 King. xxiv. 22.

as he himself says *, “ And I was among † the captives by the river Chebar, ——— the fifth year of king Jehoiachin’s captivity,” in which vision he was informed, that the enemy, and oppressor, would soon enter the gates of Jerusalem; (as Abarbanal has clearly shewn in his explanation of that prophecy.) And therefore, in the second vision which he saw in the sixth year, he saw as if the spirit of God had taken him up, and brought him to the east-gate of the LORD’s house; where were some of the men of Jerusalem; when the LORD said unto him, Son of man, these (are) the men that devise iniquity — who say, — this (city is) the caldron, and we (are) the flesh,” By which they meant, that they should die in full mature age; even as the choice pieces are not taken out of the caldron, till they are perfectly done. But in opposition to this, God tells them, true, it *shall* be as you say, but not as ye imagine: for if Jerusalem is the caldron, it is the caldron of the slain: for many of you shall perish in it; but ye shall be taken out, and cut to pieces

* Chap. i. ver. 1st.

† Heb. In the midst of the captivity.

elsewhere. ver. 7th. "Therefore thus saith the LORD God; Your slain whom ye have laid in the midst of it, they (are) the flesh, and this city is the caldron:" and ver. 9th.

"And I will bring you forth out of the midst thereof, and will deliver you into the hand of strangers," &c. And because Ezekiel seemed greatly affected at this; verse 13.

"Then fell I down upon my face, and cried (with) a loud voice; and said, Ah, LORD God, wilt thou make a full end of the remnant of Israel? It therefore was necessary, that God should inform the Prophet of the evil discourse which they held concerning their brethren that were carried into captivity; and for which, they also were deservedly doomed to go into captivity: and for this reason, the Prophet had the following vision, verse 14. &c. "And the word of the LORD came unto me, saying: Son of man, thy brethren, (even) thy brethren, thy fellow captives, and all the house of Israel (even) all of them; of whom the inhabitants of Jerusalem have said, they are removed far from the LORD: unto us this land is given for an inheritance." Christian commentators have thought that, the second *וְאֵלֶיךָ* *thy brethren*, ought

ought to be omitted *: but this is owing to their not being able to enter into the spirit of the idiom of the prophetic language ; for the first *תָּנִיחַ* *thy brethren*, denotes those that were carried captive with him : and the second *תָּנִיחַ* *thy brethren*, denotes the ten tribes : and on account of the great number of them, he says, “ And all the house of Israel (even) all of them.” and “ of whom the inhabitants of Jerusalem said, they are removed, &c.—unto us this land is given” &c. And in answer to which, the Prophet says, ver. 16. “ Therefore say, Thus saith the LORD God ; Although I have cast them far off among the nations, and although I have scattered them in the countries ; yet will I be unto them as a little † sanctuary, in the

* See the Note on this place, in the Archbishop of Armagh's new Translation of Ezekiel.

† Dr. Newcome translates *מִקְדָּשׁ זָמַנִּים*. “ A sanctuary for a short time,” What was his reason for thus perverting the text, from its true sense, contrary to the opinion of the Hebrew Commentators, and to the received reading, I know not : as he has not thought proper to acquaint us what authority he had for so doing ; nor of the use he intended to make of it : unless it was, to expose as much as in his power, the *corruptions* of the present printed text ; and which seems to be the sole aim of all the authors of the *new* and *metrical* translations.

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countries whither they shall come." That is, although they are removed from the great sanctuary ; yet will I give them such favour among some of the nations where they are driven, that they shall be allowed to have Synagogues, which shall be to them, as little temples, as having some small holiness, in comparison of the great temple at Jerusalem ; and where they shall assemble to pray unto me, to deliver them from their affliction : and which, it is well known, hath often been the case during this woful captivity, when the nation hath laboured under some dreadful persecution, &c.

The Prophet then proceeds to tell them, that those that were already carried captive, and those that are to be carried into captivity ; shall all be redeemed in the latter days. ver. 17. " Therefore say, Thus saith the LORD God ; I will assemble you from the people*, and I will gather you from the countries where ye have been scattered ; and I will give you the land of Israel." Then shall the ten tribes also be gathered ; and of whom the Prophet speaks in the third person : ver.

* Heb. Peoples.

18th. "And they shall come thither, and shall take away from thence all the detestable things thereof, and all the abominations thereof." Thus, will those that return from captivity in the latter days, cleanse the land from all the pollutions of the false worship of those nations, that shall then be in possession of the land.

And although in former times, there was great enmity between Judah and Israel : nay, even between those of Judah that remained with Zedekiah, and those that were carried captive with Jehoiachin ; yet the Prophet assures us, that a spirit of unanimity will then reign among them ; verse 19th. "And I will give them one heart, and a new spirit will I put within you : " And because when they were in the land, They forsook the LORD ; provoked the Holy One of Israel ; and went backward : he therefore tells them, in the latter member of the verse, & verse 20th. "And I will take away the heart of stone from their flesh, and I will give them an heart of flesh : That they may walk in my statutes, and keep my Judgments, and do them ;

them; And they shall be my * people, and I will be † their God.

The Prophet then proceeds to speak again of those that remained in Jerusalem; and who had so shamefully traduced their brethren in captivity; though they were by far more wicked: and therefore tells them, that they shall soon be removed from Jerusalem; ver. 21. &c. “But (as for them) whose heart walketh in the true spirit ‡ of their detestable things, and their abominations; their way will I recompense upon their heads,

* Heb. Unto me for a people.

† Heb. Unto them for a God.

‡ This is the real sense of the word לב *the heart* of their detestable things; for the Prophet meant to shew the eagerness and avidity with which they pursued the commission of these abominations; even to the *very heart* and *spirit* of them: the which, if those profound critics, who are so fond of finding corruptions in the poor printed text, had rightly understood, it would have saved them a deal of trouble in forming conjectures; as may be seen from the following Note of Dr. Newcome——21. “But if all——] I read כל אל Mr. Dimock makes the same conjecture, and refers to v. 18. † signifies *scilicet, quod scilicet*, Nold. §60. כל was the original reading of MS. 126. Houbigant observes that the former לב is a manifest corruption: and proposes כל אל.” Thus do these critics bewilder themselves, in forming conjectures to murder the printed text.

faith the LORD God." And therefore, the Prophet mentions immediately after, "Then the cherubim raised their wings, and the wheels (were) beside them; and the glory of the God of Israel (was) over them above. And the glory of the LORD went up from the midst of the city." For this ascent of the glory of God from the midst of the city, was emblematical that God would desert Jerusalem, in order to deliver it into the hands of the enemy. Thus ended the vision, as mentioned, in the latter member of ver. 24. "And the vision which I had seen went up from me." ver. 25. "Then I spake unto them of the captivity all the words of the LORD, which he had shewed me." Which was, That the inhabitants of Jerusalem, would soon be removed from thence; for that he had already seen the glory of God, ascend from the midst of the city, which was emblematical of God's deserting Jerusalem, and leaving it a prey to the enemy. But that the ten tribes that were carried captive, as also the captivity of Jehoiachin, together with all those that were to be carried captive from Jerusalem &c, should nevertheless, all together return in the latter days, to their

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own land; when God would circumcise their uncircumcised heart; that they may be his people, in truth, and in justice, and in righteousness.

From this explanation of the prophecy, the following fundamental principles, are clearly deducible. First, The future salvation, and redemption of Israel; and which agrees with the *third principle* contained in the prophecies of Isaiah.

Second, that the ten tribes that were carried captive to Assyria, will also return: and which agrees with the *fourth principle* of Isaiah,

Third, that God will circumcise their heart, and give them a new spirit; so that they shall not return to sin any more; consequently, they will not go into captivity any more: and which agrees with the *eleventh principle* of Isaiah.

These principles have never yet been accomplished; not at their return from Babylon; nor yet in the person of Jesus: neither can they by any means be explained according to the spiritualizing scheme of the Christians: whence it is manifest that, they

remain to be fulfilled at the appearance of the true Messiah.

The second prophecy commences verse 32. of chapter xxth. and is continued to the end of the last verse of the same.

This prophecy, (as the learned Abarbanel observes) is of the utmost importance, and requires our most serious attention: as it contains an account of the greatest part of our sufferings, which we have already undergone; as also a true picture of the *present* impious and irreligious behaviour of our nation; although, it is upwards of two and twenty hundred years since the delivery of this prophecy: consequently, there cannot be a stronger proof of the truth and verity of divine revelation, than this.

It must be observed, that this prophecy, may be said, to commence ver. 2d, of this chapter. "Then the word of the LORD came unto me, saying: Son of man, speak unto the elders of Israel, and say unto them, Thus saith the LORD God, Are ye come to inquire of me? (As) I live, I will *not be inquired of you, saith the LORD God." For

* Heb. If I will be inquired of,

there

there he begins to relate the history of the Israelites from the time that they were in bondage in Egypt; as also of the idolatry that they committed there; and how God endeavoured to reclaim them, and lead them into the paths of righteousness. That he afterwards brought them out of the land of Egypt, and led them into the desert; and gave them his law, statutes, and Judgments: but they were sinful in the wilderness, for which he thought to consume them; but spared them for his name's sake. Yet, after they were brought into the land flowing with milk and honey, the glory of all lands; they again sinned, notwithstanding the many admonitions of the Prophets, till at last they were doomed to captivity; and for which reason, God swore that he would not be inquired of them, when they entreated him: and because the nation said in their hearts, if we go into captivity, that we may be free from the denunciations which God hath denounced against us; we will entirely renounce his law, and become as the nations; as the families of the countries whither we shall be carried; where we may serve their gods;

gods; and partake of the prosperity of those nations, that we may no longer be accounted the LORD's people, and the sheep of his pasture; that he may not pour out his fierce wrath on us any more. God therefore says, verse 32. "And that which cometh into your mind, shall* not be at all; that ye say, We will be as the nations, as the families of the countries, to serve wood and stone." No, says the LORD, this shall not be; for, ver. 33d, "(As) I live saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I reign over you."

It must be observed, that the Prophet makes use of three different expressions; and which is to be understood as denoting three different periods; for "with a mighty hand," denotes the Babylonish captivity, when the nations were yet sunk in idol worship; when they worshipped the Sun, Moon, and stars, &c. "And with a stretched out arm," denotes the time of the preaching of the gospel; when Christianity succeeded Paganism; "and with fury poured out" denotes the reign of Mahometism. And which is, as if

* Heb. Being it shall not be.

He had said, in which ever of these seasons, that ye apostatize, and forsake my law ; yet will I reign over you : for ye shall always continue to be my people ; ye shall never be mingled with, and entirely lost, and swallowed up among the nations. And how fully, this hath been accomplished, is clear from all history : for although, before they were carried to Babylon, they were prone to idolatry, worshipping the Sun, Moon, stars, and all the host of heaven ; and committing all manner of abominations ; and afterwards affiancing themselves to the strange nations, and mingling themselves with the people of the land ; as we find, in Ezra, chapter ix. ver. 1st. “ Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not seperated themselves from the people of the (different) countries, (doing) according to their abominations, (even) of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons ; so that the holy seed have mingled themselves with the people of those coun-

countries : yea, the hand of the princes and rulers hath been chief in this trespass."

This trespass, which might have been the ruin of the nation, was, by the great providential mercy of God, entirely done away : for they were not only separated from the people of the land, and the strange women ; but were perfectly cured of the crime of idolatry, to which, they had been so prone ; and which must be ascribed to the indefatigable industry of Ezra, and his cotemporaries, whom God raised up, to instruct them in the law of God* ; and causing them to understand it. At this time also flourished the men of the Great Synagogue†, as they are called ; who composed our ‡ Liturgy ; when Synagogues being erected in every city §, to which they resorted for public worship ; and where the Law was read every week ; (and from the time of Antiochus's persecution, the prophets also) and finding therein the severe pu-

* Nehem. viii. 5. — 7. 8. & 9.

† See Gans in Temath David. Sepher Juschim.
R. Ab. Ben deor, Abarbanal. &c.

‡ Perek Kora Megillah.

§ Maim. in Huchoth Tephilah. Chap. xi. Sect. 1.

nishment denounced against those that were guilty of the crime of idolatry, (of which, they had already had experience) they were entirely weaned from it. And no doubt, it was this abhorrence of idolatry, that caused the great body of the people, to disbelieve the new doctrine of Jesus; justly considering it, as repugnant to the Law of God, which he had given them by the hand of his servant Moses; and the frequent admonitions delivered by the Prophets for the observance thereof.

It is this also, that has enabled them for upwards of seventeen hundred years, so strictly to maintain and preserve the doctrine of the divine Unity, in opposition to the doctrine of a plurality of persons; and for which, they have suffered such dreadful persecutions, and waded through torrents of their own blood.

This, has also kept them clear from embracing the tenets of the Mahometans; (and by whom they have also been miserably persecuted on that account,) so that notwithstanding, that during the time of paganism, they fell into idolatry; and some of them,

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either through fear of persecution *, or for lucre, have apostatized from the true faith, to Christianity, yet has the body of the nation stood firm; and they remain as a distinct nation to this day; still retaining the denomination of God's people: so that the words of the Prophet have been fully accomplished; as will those also, contained in ver. 34. 38. "And I will bring you forth from the people, and I will gather you from the countries, wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out."

By this, the Prophet shews that when the time of their redemption shall arrive, God will be obliged to gather them, with a mighty hand, and with a stretched out arm, and with fury poured out. This will be on account of the great number of unbelievers that will then be in the nation; who laugh at the idea of a future redemption: these the Prophet calls "*rebels, and transgressors*;" for they wilfully rebel against the word of God; not by committing idolatry, (as their fathers did) nor by apostatizing to Christianity; but

* See Vol. I. p. 18. Note 2d. & p. 39. &c.

by not believing in revelation, and slighting the prophecies, which speak of their future restoration. Of these, there are two different parties in the nation.

The one, consisting of such; as call themselves philosophers; enlightened men; who live in the enlightened age of the eighteenth century. These are perfect Deists, not believing a syllable of Revelation; but not having a sufficient fund of knowledge of their own, to raise objections; they are obliged to draw all their arguments from the writings of those arch infidels, Hume, Bolingbroke, Voltaire, &c. and which they again deal out by retail, in the most ostentatious manner; and although they are trite and hackneyed, yet they often mislead the young and unwearied; who are frequently taken with such specious reasoning; as not having sufficient Judgment to weigh them in the balance of truth. One of these, I must take notice of; as it is a proof of the little knowledge that they have of the Book, that they revile.

They say, "If God spoke to the Prophets formerly, why should we not have prophets now? If God performed miracles then, why not perform miracles now? Is the hand of

the LORD shortened? This argument, they seem to think unanswerable: but little do they imagine, that this very argument, establishes the truth of prophecy, beyond a doubt: for has not the Psalmist told us in the plainest terms, that the time would come, during this long and dreadful captivity, that the true believers themselves would exclaim*, “ We see not our signs, (there is) no more any prophet; neither (is there) any among us that knoweth how long:” This is an exact picture of our woful state at present: for we have no prophets, no miracles, nor any one to tell us when our miserable captivity will end; and with this, these unbelieving adversaries reproach us; as in the following verse, “ O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?” For by denying the truth of revelation, they deny the power of God; by not ascribing our sufferings to the immediate providence of God; but to a concatenation of causes, in a political light. These are they, that blaspheme the name of God; but at the time of the restoration,

* Psalm. lxxiv. 9.

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(which perhaps is not so far distant as they imagine) they will be fully convinced of the particular providence of God; as will be shewn presently.

The second, are such, as either through the length of the captivity, or the easy circumstance that they are in; and the splendid and voluptuous manner, in which they are able to live; neither look for, nor desire a restoration. But, notwithstanding the unbelief of the one, or the indifference and apathy of the other; God tells them he will bring them forth from among the people, and assemble them from the countries &c.

He also tells them that at the time of the redemption, he will punish them severely for this, verse 17th. "And I will bring you into the wilderness of the people*, and there will I plead† with you face to face, like as I pleaded with your fathers in the desert of the land of Egypt, so will I plead with you, saith the LORD God." By "the wilderness of the people," is not meant a desert barren

* Heb. Peoples.

† Or. Contend in Judgment.

tract, such as they went through when they came out of the land of Egypt, as the generality of Commentators have imagined: for if so, why call it the wilderness of the people? But the truth of the matter is, that as God at the time of the redemption, will bring forth Israel, and gather them from all the countries in which they have been scattered; when the true believers, and those that have apostatized through fear, or luere, as also those that remain incorporated with the body of the nation, and yet are Deists and infidels, will all be collected together. But then, they will not proceed immediately to the land of Israel without delay; but will go from one nation to another, and from one kingdom to another people; and this wandering about, which will last many days, is what the Prophet calls the wilderness of the people; because it will be to them as a desert, where are serpents, and all manner of venomous creatures, and where they will suffer hunger and thirst: and during which, they will be purified, and made white, and tried; for in that wilderness, the transgressors will be consumed, and there they will all die: and
which

which is the Judgment that God will pass on them. And to shew that, the troubles and afflictions, that will then be brought upon them, will be in consequence of God's particular providence, the Prophet made use of the term, "And I will plead with you face to face." For the word פָּנֶיךָ *face*, when spoken of the Supreme Being, denotes his *particular providence*; as, "The LORD talked with you face to face*," besides a number of other places in Scripture, too numerous to mention.

The Prophet also informs us, that the future redemption, will resemble that of Egypt: for as at the redemption from Egypt, they journeyed in the wilderness forty years, guided in a supernatural manner, under the immediate providence of God, so will it be at the future redemption; and therefore, the Prophet says, "Like as I pleaded with your fathers in the desert of the land of Egypt, so will I plead with you." And, as in the desert of Egypt, they became subject to the immediate guidance of God; and entered into a covenant with him: so the Prophet

* Deut. v. 4.

informs

informs us, it will be at the future redemption: verse 37th. "And I will cause you to pass under the rod:" That is the rod of his immediate providence; as the sheep are particularly numbered by the shepherd. It may also allude to the punishment which they may then receive: as says the Psalmist; "Then will I visit their transgression with the rod, and their iniquity with stripes." And to those that have apostatized, and mingled with the nations, he says in the latter member of the verse, "And I will bring you into the bond of the covenant." Which denotes the renewal of God's covenant in their flesh; which they had broken, while mingled with the nations; so that they may no longer be uncircumcised in heart, and uncircumcised in flesh.

And, as at the redemption from Egypt, all those that rebelled against the word of God, and would not believe in his promise*; died in the wilderness; so will it be at the future redemption, when all those that have been in captivity will be assembled: as in ver. 38. "I will also purge out from among

* Numb. xiv. 22.—23.

you the rebels, and the transgressors against me: I will bring them forth out of the country where they sojourn *, but they shall not enter into the land of Israel :” For although they will all be assembled ; yet will God separate all the unbelievers to cut them off, that they may not enter into the land, and see the LORD’s salvation ; they then will be fully assured of his particular providence ; as the Prophet says, “ And ye shall know that I (am) the LORD.”

Before I quit this part of the prophecy, I must take the liberty to make one observation : which is, that those of the nation, that are Deists, and who consequently, do not believe in revelation ; as also those who are so indifferent about the truth of prophecy, and who neither care for, nor desire a restoration ; and in consequence laugh at the idea of a Messiah coming to redeem them : yet nevertheless, adhere to the body of the nation ; and outwardly conform to the rites of the nation : they thus remain Jews ; are denominated God’s people ; the same as the true believers of the nation : and in like

* Heb. Of their sojourning:

manner, bear God's covenant in their flesh. This is most wonderful ; and on which, I have often reflected with the most heart felt satisfaction : for though I lament, from my soul sincerely lament, the depravity of the nation, and would willingly reclaim them by every possible means, even at the price of my life ; which I would cheerfully lay down for them : yet, the love of truth, obliges me to confess, that I nevertheless, view this depravity, with exultation : because, it so fully establishes the truth of the word of God ; which thus receives a full and complete accomplishment by this event : for notwithstanding all their impiety, they are still united to the body of the nation : they involuntarily remain within the pale of Judaism ; for they have not the courage to secede from it. They are, as it were, withheld by some invisible power : they wish not to be shackled with the burden of the ceremonial Law ; because it lays them under such great restraints in the pursuit of pleasure : yet, have they not fortitude sufficient to renounce it entirely. And now, I fain would ask the Deist and infidel, or to speak more courtly, the modern philosophers, whether
there

there can in nature be a stronger proof of the truth of prophecy, than this? for has not the Prophet told them in the plainest terms, that they would wish to throw off the yoke of the law, and become as the other nations of the earth; but that God would not suffer it: for that he would reign over them perforce, against their inclination: and that they should for ever continue to be his people. And, is it not most marvellous, that after they have been scattered all over the world, for so many hundred years, and suffered the most dreadful persecutions, such as no nation ever suffered; so that great numbers of them, not being able to endure such dreadful afflictions, apostatized; and the remainder of the nation, who have firmly adhered to the true faith, are become “an astonishment, a proverb, and a by-word,” (as Moses foretold them upwards of three thousand years * ago) yet should they thus glory in the name of Jew; for even those of the nation that have not the least grain of religion in them, would yet be highly offended, at being called *גוי א' Christian, or a Gentile: or כשומר An apostate.*

* Deut. xxviii. 37.

Thus, we see, how exactly this prophecy, (as well as the denunciation of Moses) hath been accomplished, to this present day ; and which is an evident demonstration of the truth of prophecy : because, here is no ambiguity ; the Prophet speaks in plain and intelligent language ; and the great number of years that have elapsed since the delivery of this prophecy, and it being so clearly fulfilling at this present time, entirely does away, the hackneyed objection, that the facts were prior to the predictions, and that the prophecies were written after the Histories. And I am free to assert, that there is nothing comparable to this, to be found in the histories of all the nations under the sun. I must farther observe, that the full completion of this prophecy hitherto, is an earnest of the accomplishment of the remaining part thereof: viz, the restoration of the true believers; and the punishment of the unbelieving part of the nation : I therefore earnestly beseech, and exhort, all my brethren, even every one that is surnamed Israel, to reflect on the dreadful consequence of a disbelief in the promises of God, as here denounced by the Prophet ; the escaping of which, can only be effect-

effected by a timely, and sincere repentance, and return to God, who desireth not the * death of the sinner, but that he repent, and live.

To return. — The Prophet having in the preceding part, spoken of the punishment of the rebels and the transgressors, that they should be brought out of the countries where they sojourn, but shall not live to enter the land, and see the LORD's salvation, as the true believers shall; now addressees himself to the house of Israel, speaking of their evil ways; verse 39th. "And (as for) you, O house of Israel, thus saith the LORD God, Go ye, serve ye every one his idols:" This is not to be considered as a command; but as an ironical mode of address, like that in Eccles. xi. 9. and Lament. iv. 21. for, "If hereafter ye will not hearken unto me, then shall ye not pollute mine holy name any more with your gifts † and with your idols." That is, if ye do not return to me, by a sincere repentance, then shall ye not enter into the land, that ye may not pollute my holy name

* Ezek. xviii. 23 — 32. & xxxiii. 11.

† Or. Offerings.

any more by your gifts, &c. But it will be far otherwise with the true believers; for they shall all offer their offerings, and be accepted by God, ver. 40—44. “For in mine holy mountain, in the lofty mountain of Israel, saith the LORD God, there shall all the house of Israel serve me, (even) all of them *, in the land: there will I accept them, : and there will I require your heave-offerings, and the first-fruits of your presents, in all your holy offerings. I will accept you with (your) sweet savour, when I bring you forth from the people †, and (when) I gather you from the countries, wherein ye have been scattered; and I will be sanctified because of you ‡, in the sight of (all) the nations. And ye shall know that I (am) the LORD, when I shall bring you into the land of Israel, into the country (con-

* All those that shall be restored, shall serve God together in unity: for then, there shall be no seperation of the tribes; no division of the kingdom; and no calves in Dan and Bethel.

† Heb. Peoples.

‡ For on account of the great and stupendous miracles which will then be wrought by God, for the deliverance of the nation, all the nations will sanctify him, as a great and holy God.

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cerning) which I lifted * up mine hand to give it to your fathers. And there ye shall remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe † yourselves for all your evils which ye have committed. And ye shall know that I (am) the LORD, when I deal with you for my name's sake; not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the LORD God." This is also spoken to the true believers; for they, or their ancestors, had sinned against God, during the captivity, as well as before the destruction of the temple.

From this explanation of the prophecy, the following fundamental principles are deducible. First, that although those of the nation, who on account of the dreadful persecutions, with which they were persecuted with the keenest revenge, apostatized, and were mingled among the nations; and committed idolatry; yet should they not be withdrawn from the government, and par-

* Or. I swear.

† Or, Contend with yourselves: for a person that repents of an evil deed which he hath done, seems as it were, to contend, and quarrel with himself for having so done.

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ticular providence of God ; for not one of the sheep of his pasture shall be entirely severed from the flock ; so as to be incorporated with any other people ; but shall surely return again to the nation ; either he himself, or his posterity. And of these Moses * said, “ And the LORD shall scatter you among the nations, and ye shall be left few in number among the nations, whither the LORD shall lead you. And there ye shall serve gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell. And thou shalt seek the LORD thy God from thence, and thou shalt find (him,) if thou seek him with all thy heart, and with all thy soul.” The Prophet here shews that, they will be greatly diminished in this long and dreadful captivity, on account of the wickedness of the nations, who will so cruelly persecute and destroy them. They will also be greatly diminished, by reason of the great number, that will apostatize on account of these dreadful persecutions, so as to serve gods made of wood and stone ; not through any faith that they have in them,

* Deut. iv. 27. &c.

because they well know that they are nothing but wood and stone; but only through the fear of death and persecution. This, it is well known, hath been exactly fulfilled during this woful captivity, when the Jews in Spain, Portugal, and other countries, were obliged to comply with the idolatrous worship of the Church of Rome, &c. and to bow down to stocks and stones, rather than have their effects seized and confiscated, or their persons murdered by the inquisition. To these therefore, Moses says, And thou shalt seek him from thence; from the midst of that false worship; and when thou shalt not keep his precepts out of fear, but shalt seek him in truth and sincerity, "with all thy heart, and with all thy soul." And thus also said the Prophet Isaiah *, "I have called thee by thy name; thou art mine. When thou passest through the waters, I (am) with thee; and through the rivers, they shall not overwhelm thee: when thou walkest through the fire," &c. By which figurative language, the Prophet pointed to what hath befallen the nation in Spain, Portugal, and other

* Isai. xliii. 1. &c.

parts, during this long and dreadful captivity: viz, that on account of the numerous fearful persecutions and massacres which they underwent, numbers who were not possessed of sufficient courage and fortitude to hold out against these afflictions, apostatized; (as I have shewn Vol. Ist. page 30.—32.—263.) yet should they not been entirely separated from Israel; but shall most assuredly be united again to the nation; as God says, “I have called thee by thy name; thou art mine.” That is, I originally called thee by thy name, and made choice of thee, to be my peculiar chosen people, it therefore, is not in thy power, by any means whatsoever, to incorporate thyself with any other nation, or religion, without my consent; for thou art mine, and mine thou must, and shalt remain. (See Vol. Ist. p. 264.) Whence it is manifest, that although they should apostatize, &c. yet should they still be considered as belonging to the nation; and consequently, shall all be gathered with the nation, at the time of the future restoration: and which agrees with the *ninth principle* contained in the prophecies of Isaiah.

Second, that our redeemer, is the LORD of
hosts

hosts ; and he himself will gather the dispersed of Israel : as is said, "And I will bring you forth from the people*, and will gather you from the countries : " and which agrees with the *third principle* of Isaiah.

Third, that at the future redemption, in their return to Palestine, during their journey thither, all the *rebels* and *transgressors*, that continue in their wickedness, and do not return to God, will all be cut off : and which agrees with the *sixth principle* of Isaiah.

Fourth, that the future redemption, will resemble that of Egypt : as is said, " Like as I pleaded with your fathers in the desert of the land of Egypt ; so will I plead with you : " and which agrees with the *fifth principle* of Isaiah.

Now, it is manifest, that none of these principles, have ever been accomplished : not at their return from Babylon : nor yet during the life and ministry of Jesus. And it is demonstrable, that they cannot in any sense whatsoever be applied to the spiritualizing scheme of the Christians. Whence it

* Heb. Peoples,

is manifest, that they remain to be fulfilled at the future restoration of the nation, in the latter days, at the coming of the true Messiah.

The third prophecy commences verse 11th. of chapter xxxivth, and is continued to the end of verse 15th. of chapter xxxvith.

The purport of this prophecy, is as follows. The Prophet having mentioned above, chap. xxxiii. 21. "And it came to pass in the twelfth year of our captivity, in the tenth (month,) on the fifth (day) of the month, (that) one who had escaped out of Jerusalem came unto me, saying, the city is smitten." He then received a vision*, concerning the transgressors of Israel, who had been the cause of the destruction of Jerusalem: and also, concerning the kings of Judah, who had caused the captivity of Israel; as in Chap. xxxiv. ver. 1. "The word of the LORD came also unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, (even) to the shepherds, Thus saith the LORD God: Woe

* Chap. xxxiii. 23.

{unto) the shepherds of Israel that feed themselves"! He then speaks of their wickedness, and their criminal behaviour: and for which reason, God tells them, that they shall be deprived of the kingdom: ver. 10th. "Thus saith the LORD God; Behold, I (am) against the shepherds, and I will require my flock at their hand, and will cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, and they shall not be meat for them." By which he shewed that, they should not reign over them any longer: not while they were in captivity in Babylon: nor yet, at their return from thence, during the continuance of the second temple. He however, informed them, that there would yet come a time, when all the tribes should be redeemed, and return to their own country; and then a king of the house of David, should reign over them: ver. 11.—12. "For thus saith the LORD God; Behold, I, (even) I, will search after my flock, and will diligently seek them: as a shepherd diligently * seeketh his flock, in

* Heb. According to the diligent seeking.

the day when he is among his sheep (that are) spread abroad ; so will I seek my sheep, and will deliver them out of all the places where they have been scattered, in the day of clouds*, and of thick darkness." That is, in the day that Jerusalem was burnt and destroyed ; when its smoke went up as the pillar of a cloud. Darkness, also denotes calamity in general.

In verse 13th. the Prophet proceeds to shew, what he meant by the figurative language that he made use of, concerning the sheep. " And I will bring them out from the people†, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the streams, and in all the dwelling places of the land. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be : there shall they lie down in a good fold ; and (in) a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down. I will seek (that which was) lost," This denotes the tribes of Reu-

* Heb. Cloud.

† Heb. Peoples.

ben, Gad, and the half tribe of Manasseh, which were carried captive from the other side Jordan: and who being the first of the nation that were carried captive, they were considered as if lost from among the congregation. "And I will bring again (that which was) driven away," This denotes Zebulun, and Naphtali, that were carried captive afterwards. "And I will bind up (that which was) broken," This denotes the captivity of Samaria; which was a great breach of the nation. "And I will strengthen the sick;" This denotes the captivity of Judah and Benjamin to Babylon. "But I will destroy the fat and the strong," This denotes the present captivity, and wherein the wicked who are fat and strong, will be destroyed at the time, that the others will all be sought for: i. e. at the restoration. And of the whole nation, he says, "I will feed them with Judgment." That is, according to the punishment due to their iniquity. And therefore, he says, verse 17th. "And (as for) you, O my flock, thus saith the LORD God; Behold, I (will) judge between sheep and sheep, (between) the rams and

and the he-goats." They shall all be under the guidance of my particular providence; and I will judge the wicked and the righteous, every one according to his works.

The Prophet then proceeds to speak of the shepherds of Israel, of whom he spoke at first, ver. 18—19. (Seemeth it) a small thing unto you, that ye eat up the good pasture; but that ye tread down with your feet the residue of your pastures? and that ye drink the clear waters*; but that ye foul with your feet what remaineth? "And (as for) my flock, they eat that which ye have trodden with your feet, and they drink what ye have fouled with your feet." By this allegory, the prophet shews with what a despotick power these shepherds bore rule over the people. He therefore tells them, that they shall no longer rule the nation; because they did not properly administer Justice; but cruelly oppressed them, ver. 20—21. Therefore thus saith the LORD God unto them: Behold, I, (even) I, will judge between the fat cattle and the † lean cattle.

* Heb. The depth of the waters.

† Heb. And between.

Because ye thrust with (your) side and with (your) shoulder, and push all the weak with your horns, till ye have scattered them abroad." By this, the Prophet not only shews the despotick power of these kings, in the oppression of the people ; but that they, by their wickedness, were also the cause of the people's captivity. He therefore tells them, that God himself will save his people ; &c. ver. 22d. " Therefore will I save my flock, and they shall no more be a prey : and I will judge between sheep and sheep." That is, between the righteous and the wicked of the nation.

The Prophet goes on to inform us, that the kingdom shall then return to the house of David. ver. 23d. " And I will raise up one shepherd over them, and he shall feed them, (even) my servant David : he shall feed them, and he shall be their shepherd."

And, as at the division of the kingdoms, when Israel withdrew their allegiance from the kingdom of David, they also withdrew it from the kingdom of heaven* ; he there-

* By making the molten calves. 1 King. xii. 28. &c.

fore tells them, that both these shall be restored to them at once : ver. 24th. “ And I the LORD will be their God, and my servant David a prince among them : I the LORD have spoken it.”

The Prophet then assures them, that they shall no more go into captivity : neither shall they experience any wars, or troubles &c. And that, although during the captivity, the land of Israel, (being under a curse) is poor and barren ; yet shall it then be exceedingly fruitful. ver. 25—29. “ And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land : and they shall dwell safely in the desert, and shall sleep in the woods. And I will make them, and the places round about my hill, a blessing ; and I will cause the shower to come down in its season : they shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be secure in their land, and shall know that I (am) the LORD, when I (shall) break the bands of their yoke, and shall deliver them from the hand of those that served themselves of them. And they shall

shall be no more a prey to the nations, neither shall the beasts of the land devour them ; but they shall dwell securely, and none shall make them afraid. And I will raise up for them a plant of renown*, and they shall be no more consumed by famine in the land, neither bear the reproach of the heathen any more."

In verse 30—31. the Prophet assures them, that they shall then be again blessed with the appearance of the divine presence among them, as aforetime. "Thus shall they know that I, the LORD their God ; (am) with them, and (that) they, even the house of Israel, (are) my people, saith the LORD God. For ye my flock, the flock of my pasture, ye (are) men, (and) I (am) your

* By this, the Prophet shewed that they were to continue in the land, and not be removed from thence ; they then would become a plant of great Note ; as not being liable to be plucked up, and cast away, as a plant of no worth : but on the contrary, they would be considered as of great eminence. Thus, the image made use of by the Prophet is clearly understood ; and the fallacy of the Archbishop of Armagh's translation, together with the observation of his critics, (Howbigant and Dathius) who would read שלום *peace*, for שם *for a name*, is easily detected.

K k 2

God

God, saith the LORD God." This shews that, their exalted state will then be as far above what it is at present, as is that of *man* above the brute creation ; for during this dreadful captivity, they were, " as a lamb led to the slaughter, and as a sheep before her shearers *, is dumb." But at the restoration, they will enjoy the preeminence of man.

The Prophet having thus prophesied of the future happiness of the nation, proceeds immediately to prophecy of Seir ; which is the fourth beast mentioned by Daniel ; and denotes the Romans, who destroyed the temple, and carried us captive ; and in which captivity, we remain to this day, And therefore, the downfall of Seir, is connected with the redemption of Israel : Chap. xxxv. 1—4. " Moreover the word of the LORD came unto me, saying ; Son of man, set thy face against mount Seir, and prophecy against

* How exactly this hath been fulfilled, will be shewn at large in the second part of this work ; when we come to consider those prophecies, which Christians *only* apply to the Messiah ; but which will be shewn not to be applicable to the Messiah.

it, And say unto it, Thus saith the LORD God; Behold, I (am) against thee, O mount Seir, and I will stretch out mine hand against thee, and will make thee a desolation and an astonishment. Thy cities I will lay waste, and thou shalt be desolate; and thou shalt know that I (am) the LORD."

And, because the hatred of Edom to the children of Israel, hath been perpetual, even from the very birth of Esau; they are therefore to be made a perpetual desolation: ver. 5—11. "Because thou hast borne a perpetual hatred, and hast shed* (the blood of) the children of Israel by the sword, in the time of their calamity, in the time of (the punishment of) iniquity, (even in) the end† (thereof;) Therefore, (as) I live, saith the LORD God, surely in blood will I deal with thee, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee. Thus will I make mount Seir a desolation and an astonishment, and will

* Heb. And didst pour out.

† This denotes the destruction of the second temple by the Romans; as being the last captivity, and which will be the end of their punishment.

cut off from it him that passeth out, and him that returneth. And I will fill thy* mountains with thy slain : (as for) thine hills, and thy vallies, and all thy streams, they that are slain by the sword shall fall therein. I will make thee perpetual † desolations, and thy cities shall not be inhabited ‡, and ye shall know that I (am) the LORD." For this destruction of Edom, (which is the fourth beast) will be so great and extraordinary, that they will be fully convinced, that it is the finger of God, that hath done it. And all this will be, " Because thou hast said, These two nations§ and these two countries shall be mine, and we will possess it, whereas the LORD was || there : Therefore, (as) I live, saith the LORD God, I will do according to thine anger, and according to thine envy, which thou hast used from thine hatred against them ; and I will make myself known among them, when I shall judge thee."

* Heb. His. † Heb. Everlasting desolations.

‡ Or return : that is, the inhabitants shall not return, as shall those of Israel.

§ Israel and Judah.

|| His holy temple.

The

The Prophet then proceeds to speak of the erroneous doctrines and opinions which they have promulgated, in opposition to the word of God; especially that of the miraculous conception; of the trinity, &c. And also that Israel was to be persecuted to death and destruction; and totally destroyed: because they crucified the lord of life. ver. 12—13.

“And thou shalt know that I (am) the LORD, (and that) I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, unto us are they given to be devoured. Thus with your mouth have ye magnified (yourselves) against me, and multiplied your words against me: I have heard (them).

The Prophet then goes on to shew that, the whole earth shall rejoice at their desolation: as the world will then be freed from intolerance and superstition: ver. 14—15.

“Thus saith the LORD God; when the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir; and all Edom, (even)

(even) all of it : and they shall know that I am the LORD."

And, because the consolation and redemption of Israel will arise from the desolation of Edom ; the Prophet therefore received the following vision. Chap. xxxvi. ver. 1st &c. "Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD : Thus saith the LORD God : Because the enemy hath said against you. Aha ! even the ancient high places are become our possession : Therefore prophesy, and say ; Thus saith the LORD God : Because they have made (you) desolate, and swallowed you up on every side, that ye might be a possession to the residue of the nations ; and ye are taken up in the speech of every tongue, and (in) the defamation of (every) people ;"

By "the residue of the nations," the Prophet alluded to the Saracens, Turks, &c. who also at different times had possession of it : for the land of Israel had for a long time been a bone of contention between the Christians and Mahometans ; as is well known from the Croisade, or holy war, (as it was called) which the Christian powers waged

waged against the Turks and infidels for the recovery of Palestine. And by "the speech of every tongue," &c. the Prophet pointed to the slander, reproach, and indignity, with which the nation is treated, by all people; and in all languages. And, because Israel hath thus borne the reproach of the nations; therefore shall they all, Christians, Mahometans &c. all bear their reproach. ver. 4—8. "Therefore, ye mountains of Israel, hear the word of the LORD God: Thus saith the LORD God to the mountains and to the hills, to the streams and to the vallies, to the desolate wastes and the forsaken cities, which are become a prey to the residue of the nations that are round about: Therefore thus saith the LORD God: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, who appointed my land to themselves for a possession, with the joy of (their) whole heart, and with a despitel* mind, to cast it out for a prey. Prophecy therefore concerning the land of Israel, and say to the mountains and to the hills, to the streams and to

* Heb. With despite of soul.

the vallies ; Thus saith the LORD God ; Behold, I have spoken in my jealousy and in my fury, because ye have borne the reproach of the nations. Therefore thus saith the LORD God ; I have lifted up * mine hand, (saying), surely the nations that are round about you, shall † (also) bear their reproach."

And though the mountains of Israel, are barren at present ; yet shall they then flourish, and be fruitful. The nation also, that is so greatly diminished in captivity, will then be exceedingly numerous ; by the return of the ten tribes, and God's blessing to multiply them ; ver. 8—12. " But ye, O ye mountains of Israel, shall shoot forth your branches, and shall bear your fruit to my people Israel ; for they are near ‡ coming. For behold, I (am) for you, and I will turn unto you, and ye shall be tilled and sown : And I will multiply men upon you, (even) all the house of Israel, all of them§: and the cities shall be inhabited, and the waste places shall be built. And I will multiply men

* Or, I have sworn.

‡ Heb. Near to come.

† Heb. They shall.

§ Heb. It.

upon

upon you, and beasts : and they shall increase and bring forth : and I will cause you to be inhabited according to your ancient state, and will do better (unto you) than at your beginning ; and ye shall know that I (am) the LORD. Yea, I will cause men to walk upon you, (even) my people Israel : and they shall possess thee, and thou shalt be their inheritance, neither shalt thou bereave them (of it) any more." They are to have the mountains of Israel for an inheritance, and are never to be bereft of them any more : neither are they to go into captivity any more.

The Prophet proceeds, verse 13—15.
 " Thus saith the LORD God ; Because they say of you, Thou devourest up men, and thou bereavest thy nations ; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the LORD. Neither will I cause the reproach of the nations to be heard against thee any more, neither shalt thou bear the upbraiding of the people any more, neither shalt thou bereave thy nations any more, saith the LORD God."

I am sensible, that the generality of com-

mentators, understand this as spoken of the land : for the adjoining nations (as they say) having observed the heavy sufferings of the Jewish nation, accused the land of exterminating its inhabitants : but this I am confident, is not what the Prophet alluded to by this allegory, but that he pointed to that abominable and detestable crime, with which the Jews have been so often and so unjustly accused of, by the Christians; viz, the “crucifying Christian children on the eve of the Passover, that they may renew their fathers crime, who crucified Jesus Christ* :” and on account of which, they have suffered such dreadful persecutions, and such torrents of their blood hath flowed. This accusation (as Basnage says) is found repeated every where, since the twelfth century. This charge hath been brought against them, by the envy and malice of the Christians, who were continually thirsting for the blood, or the wealth of this unfortunate and afflicted nation, in almost every country where ever they have resided †. The Prophet therefore assures

* See Basnage's, History of the Jews, Book 74 chap. xi. Sect. 14. &c. p. 642.

† This charge, we also find to have been brought against

assures them, that God will take vengeance on the nations for this false accusation, and that they shall no more be thus reproached, with bereaving the nations amongst whom they dwelt of their male children *, by crucifying of them ; for when the nation shall be redeemed, they will no longer be subject to this reproach. That this, is what the Prophet alluded to, is manifest from his making use of the pronoun plural affix, *לְנִינֵי* *Thy nations* ; meaning thereby the *different* nations among whom they were scattered : and therefore, he also says, that the reproach and upbraidings of *these nations* shall no more be heard against them ; for this calumny will be entirely removed.

From the explanation here given of this great and important prophecy, the following seven important fundamental principles are deducible. First, the vengeance which God will take in the latter days on Edom,

against them in England. See *Anglia Judaica*, page 11—12—136.

* This is what the Prophet meant by "*men*," because it was the *male* children that they were accused of crucifying.

whom

whom he mentions by the name of mount Seir: and which agrees with the *second principle* contained in the prophecies of *Isaiah*.

Second, the salvation and redemption of *Israel*; as mentioned*, “And I will bring them out from the people, and gather them from the countries; and will bring them to their own land,” &c. and which agrees with the *third principle* of *Isaiah*.

Third, the restoration of the ten tribes; as is mentioned†, “And I will multiply men upon you, (even) all the house of *Israel*, all of them:” &c. and which agrees with the *fourth principle* of *Isaiah*.

Fourth, that God will also take vengeance on all the other nations besides *Edom*; as is said‡; “Surely in the fire of my jealousy have I spoken against the residue of the nations,” &c. and which agrees with the *first principle* of *Isaiah*.

Fifth, that at the time of the future redemption, a king of the house of *David* is to

* Chap. xxxiv. 13.

† Chap. xxxvi. 10.

‡ Ibid. 5.

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reign over them; as is said*, “And I will raise up one shepherd over them, and he shall feed them, (even) my servant David: he shall feed them, and he shall be their shepherd.” and which agrees with the *tenth principle* of Isaiah.

Sixth, that the symbol of the divine presence, and the spirit of prophecy, will then be restored to them, as aforetime; as is said†, “And I the LORD will be their God,” and which agrees with the *eighth principle* of Isaiah.

Seventh, that they shall not return to captivity more: as mentioned‡, “And they shall be no more a prey to the nations,” and which agrees with the *eleventh principle* of Isaiah.

Now, it is manifest from all history, both sacred and profane, that not one of these principles have hitherto ever been accomplished: for it cannot be said, that they were fulfilled at their return from the Babylonish captivity; because God did not then take vengeance on Edom, and the other nations,

* Chap. xxxiv. 23.

† Ibid. 24.

‡ Ibid. 28.

prior to their redemption ; as here described by the Prophet. And it is well known that the ten tribes did not then return. Neither did a king of the house of David reign over them during the continuance of the second temple. Neither was there any appearance of the divine presence in the said temple ; nor was the spirit of prophecy among them. And a far more convincing proof than all, is, that a few centuries after their return, they were again carried into this long and dreadful captivity, where they have remained upwards of seventeen hundred years : all which, is a demonstration, that this prophecy was not fulfilled at their return from Babylon. And it is equally clear, from the acts recorded of Jesus* in the New Testament, that none of these principles were accomplished in his person ; nor during the time of his ministry. And it would only be wasting of time, to no manner of purpose, to prove that they can-

* The Archbishop of Armagh, thinks it *may* refer to Christ ; but with how little probability of truth, may be perceived from his Note on Chap. xxxiv. 25 it is as follows. “ This prophecy may refer to Zerubabel, to Christ, and to a future descendant of David, who shall reign over the Jews after their restoration.”

not by any means be applied to the spiritualizing scheme of the Christians : whence it is demonstrable, that this prophecy remains to be fulfilled at the appearance of the true Messiah.

The fourth prophecy commences verse 16th, of the chapter we have been treating of; and is continued to the end of the last verse of the same.

The purport of this prophecy, is as follows. The Prophet having prophesied that God would assemble the outcasts of Israel, and restore them to their own land; and knowing that scoffers and unbelievers might say, if God is so earnest to restore them to their land, why did he drive them out from thence: he therefore observes that, when they were in their land, they defiled it by their wickedness; so that if they were driven out, it was on account of their manifold sins; ver. 16—19. “ The word of the LORD came also unto me, saying: Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and their doings: their way was before me as the defilement of a removed woman. Wherefore I poured out my fury upon them for the

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blood which they had shed upon the land, and (because) they had polluted it with their idols. And I scattered them among the nations, and they were dispersed through the countries : according to their way, and according to their doings I judged them."

It must be observed, that the Prophet's comparing their evil doings to the defilement of a *removed woman* ; is not to shew the heinousness of their offence ; but on the contrary, is highly favourable to them : for under the image of a *menstruous woman*, the Prophet shews, that at no time whatsoever, during their desolations, and captivity, did God ever give a bill of divorcement to the nation ; so as to repudiate them : " for Israel is not forsaken of his God." And therefore, although when they dwelt in their land, they defiled it ; and for which reason, they were driven out ; yet, was it never the intention of God, when he scattered them among the nations, to spend his wrath upon them, to consume them, and utterly cast them off ; so that they should no more be his people ; No : But they were only considered to be in the same state as a removed woman ; who, during

during all the days of her defilement, is removed from her husband ; but after her purification, she again returns to his bosom ; even so is it with the nation : for she is, as it were, *sanctified* * to God by his precepts, and wedded to him by the written contract of his law : and therefore, when she sinned against him, he, as her husband, removed her, because of her defilement ; and scattered the nation though the countries ; judging them according to their doings : yet nevertheless, it was always in his mind to restore them, as the menstruous woman is restored to her husband after a certain time.

The Prophet however, proceeds to shew that, even from this temporary removal, God's name was profaned among the nations whither they went : verse 20th. " And when they came to the nations whither they went, they profaned mine holy name, in that it was said concerning them, These (are) the people of the LORD, and they are gone forth out of his land." Not that they themselves

* This is a term made use of in the marriage ceremony of the nation. See Levi's Ceremonies of the Jews, p. 133. Note 3d.

profaned the name of God, but that they were the cause of its being profaned; for the nations said, that God had totally cast them off, and made choice of the Gentiles, in their stead; because they had rejected, and crucified his beloved son, and lord of life: thus has the holy name of God been profaned by the doctrine of a triune Deity, of a god made flesh in the womb of a virgin; so contrary to the doctrine of the strict Unity of God, inculcated throughout the Law and the Prophets: he therefore tells them, that he will have pity on his holy name that had been thus profaned among the nations; ver. 21. "But I had pity for mine holy name, which the house of Israel have profaned among the nation; whither they are gone." For by their being thus among the nations, his holy name was profaned; he therefore assures us, that he will sanctify his name, by redeeming them; although they should be totally unworthy of it; ver. 22 — 24. "Therefore say unto the house of Israel, Thus saith the LORD God; Not for your sakes do I (this), O house of Israel, but for mine holy name, which ye have profaned among the nations, whither ye are gone. And I will sanctify my
great

great name which hath been profaned among the nations, which ye have profaned in the midst of them ; and the nations shall know that I (am) the LORD, saith the LORD God, when I shall be sanctified in you in their fight. For I will take you from among the nations, and gather you out of all countries ; and bring you into your own land."

And as the Prophet had made use of the image of a menstruous woman, to shew their defilement, he says, ver. 25th. " Then will I sprinkle clean water upon you, and ye shall be cleansed : from all your defilements, and from all your idols, will I cleanse you." For as the menstruous woman is cleansed by ablution ; so will God cleanse them with clean water, that they may become pure again.

And that they should no more return to sin ; he says, verse 26th. " I will also give you a new heart, and a new spirit will I put within you ; and I will remove the heart of stone from your flesh, and will give you an heart of flesh." By this figure, the Prophet shews that, they will no more follow their irregular desires, and their cupidity ; for that
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the great and stupendous miracles, that will then be performed in their fight, will make such a lasting impression on them, as entirely to destroy their evil imagination, and incline them to all good; so that they will then be in the same state that Adam was in before his fall.

The Prophet goes on to shew that they shall then have the spirit of prophecy and the symbol of the divine presence restored to them; ver. 27—28. “And my spirit will I put within you, and cause you to walk in my statutes, and to keep my judgments and do them. And ye shall dwell in the land which I gave to your fathers; and ye shall be my people, and I will be your God.”

He also assures them, that they shall no more receive the reproach of famine among the nations, ver. 29—30. And I will save you from all your defilements; and I will call for the corn and will multiply it, and will not send famine upon you. And I will multiply the fruit of the tree, and the increase of the field; that ye may no more receive the reproach of famine among the nations.”

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They will then remember their evil ways, and will thoroughly repent of them : ver.

31. " Then shall ye remember your evil ways, and your doings that (were) not good ; and ye shall loathe yourselves for your iniquities and for your abominations."

The Prophet then informs us, that when they shall have thus considered all their evil deeds ; they will know, and be fully convinced, that this great redemption and salvation will not be wrought on account of their merit, as they are entirely undeserving of it ; but that he will do it for the sake of his holy name ; (as above mentioned) ver. 32. " Not for your sakes do I (this), saith the LORD God ; be it known unto you : be ashamed and confounded for your own ways, O house of Israel."

The Prophet then, by a most beautiful contrast, shews the happy state that the land will then be in, instead of the woful, ruined state, that it is in at present : ver. 33 — 36. " Thus saith the LORD God : In the day when I shall have cleansed you from all your iniquities, and shall cause the cities to be inhabited, and the waste places to be built, and (when) the desolate land shall be tilled, where-

whereas it was desolate in the sight of all that passed by : Then shall they say, This land (that was) desolate is become as the garden of Eden ; and the cities (that were) waste, and desolate, and ruined, (are become) fenced, (and) are inhabited. Then the nations that are left round about you shall know that I the LORD have built the ruined places, and planted the (land which was) desolate : I the LORD have spoken it, and I will do it. “ For when they will see the sudden transformation of the land, from the lowest state of misery, to the highest state of perfection ; they all will be fully convinced, that it was the hand of the LORD that hath done it ; according to the word which he had spoken by the mouth of his Prophet.

And, as some may object against this flourishing state of the country, on account of the great diminution which the nation has suffered in this captivity : the LORD promises them his peculiar blessing to multiply them : ver. 37—38. “ Thus saith the LORD God, I will yet (for) this be inquired of by the house of Israel, to do (it) for them : I will increase them (with) men, like a flock :

flock : As the holy flock, as the flock of Jerusalem in her solemn feasts ; so shall the waste cities be filled (with) flocks of men : and they shall know that I (am) the LORD." By " the holy flock," or, " the flock of holy ones," according to the Hebrew ; we are given to understand, that they will not abuse this goodness, as they did aforetime ; but they will be as tractable, and as free from blemish, as the numerous flocks that were offered on the holy altar. And, although they will be thus docile as the flocks ; yet will they be endowed with superior wisdom and knowledge ; as the Prophet says, " And they shall know that I (am) the LORD." And which is the highest perfection of all knowledge.

From this explanation of the prophecy, the following fundamental principles are deducible. First, the future redemption and salvation of the nation : as is said*, " For I will take you from among the nations, and gather you out of all countries ; and bring you into your own land." And which a-

* Verse 24.

agrees with the *third principle* contained in the prophecies of *Isaiah*.

Second, that their salvation will be the consequence of God's voluntary decree ; and not for the merit of the nation : as their wickedness renders them entirely unworthy of such happiness ; as is said, " Not for your sakes do I (this), O house of Israel, but for mine holy name ;" And which agrees with the *sixth principle* of *Isaiah*.

Third, that the symbol of the divine presence, and the spirit of prophecy will then be again restored to them : as is said, " And my spirit, will I put within you,——And I will be your God ;" and which agrees with the *eighth principle* of *Isaiah*.

Fourth, that God will circumcise their heart ; so that they will no more return to sin ; and consequently, will not go into captivity any more : as mentioned, " And I will give you a new heart, and a new spirit will I put within you, and I will remove the heart of stone from your flesh," &c, And which agrees with the *eleventh principle* of *Isaiah*.

Fifth, that the nations will all then acknowledge the strict Unity of God, &c, as
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is said, "And the nations shall know that I (am) the LORD," &c, And which agrees with the *twelfth principle* of Isaiah.

Now, it is clear, that none of these principles were fulfilled at their return from Babylon: neither were they accomplished during the life of Jesus; neither can they in any manner be applied to the spiritualizing scheme of the Christians. Whence it is manifest that they remain to be accomplished at the final restoration of the nation, by the hands of the true Messiah.

The fifth prophecy commences chap. xxxviii. ver. 1st. and is continued to the end of ver. 14th. of the same: in which the Prophet speaks at large of the resurrection of the dead.

Before we proceed, I judge it necessary to observe, that there is great difference of opinion concerning this prophecy. Some of the ancient Rabbins held that, this resurrection actually took place; and that these dry bones* were covered with flesh, skin, &c. and really stood on their feet alive; and re-

* Perek Chelek.

turned thanks to God, for this great mercy : for they were of opinion that these *slain*, were of the children of Ephraim, who (according to tradition) went out from Egypt before the time of their redemption was come ; and were therefore slain by the men of Gath. Though some think they were slain in the wilderness, for going against Gath, contrary to the word of God ; and to which, the Psalmist is supposed to allude Psalm. lxxviii. 9. &c. See 1 Chron. vii. 21. & Yalkut. fol. lxvi. 2. Sect. 227. But others*, with far greater probability of truth, are of opinion, that it was only a vision, in which all this was shewn to the Prophet, as an image or figure, of the resurrection, that is to take place at the time of the future restoration of the nation. This is farther corroborated by the arrangement of this, and the two following prophecies : for in this prophecy, the Prophet speaks of the resurrection : and from ver. 15th. to the end of the chapter, he speaks of the restoration of the nation ; when they are all to be united into one kingdom, under one prince : and in chap-

* Maim. Abarbanal, &c.

ter xxxviiiith, he speaks of the vengeance which God will take of their enemies.

And it really is very remarkable, that our Legislator Moses, (as I have observed in the explanation of his second prophecy Vol. Ist. p. 54—55.) hath also thus arranged them, when he says; “ I kill, and I will make alive:” this denotes the resurrection. “ I have wounded, and I will heal:” this denotes their restoration: for during the captivity they were wounded with sore afflictions; and therefore the captivity is called the *wound* of Israel; and the redemption their *cure*. “ Neither (is there any) that can deliver out of my hand.” This denotes the vengeance that God will take of their enemies.

We shall now proceed to the explanation of the prophecy. Ver. 1—2. “ The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me in the midst of a valley which was * full of bones, And caused me to pass by them round about; and, lo, (there were) very many on the face of the valley, and, lo, (they were)

* Heb. And it was full.

very dry." The great number of the bones, was to shew, the prodigious numbers that shall arise at the resurrection : and their being very dry ; was to inform us, that the resurrection would not take place till after a long time ; till " the end of days*."

In ver. 3d, the Prophet mentions God's question to him, and his answer thereto. " Then he said unto me ; Son of man, can these bones live ? And I answered, O LORD God, thou knowest." This answer of the Prophet is not free from objection ; (as the learned Abarbanal observes) for if he had understood God's question, as asking him, if they could live according to nature : he ought to have answered in the negative. And if he understood the question to denote, whether God by his omnipotent power, could reanimate them in a supernatural manner ; he ought to have answered in the affirmative ; by saying, I know that thou canst do every thing ; that thy power is as large as thy will ; and that nothing can hinder thee from effecting whatever thou desirest. It therefore is to be inquired why the Prophet replied in

* Dan. xii. 13.

such a manner? The solution of which is, that as God in the preceding chapter had said, "Not for your sakes do I this, O house of Israel," He now asked the Prophet, whether they were worthy of a resurrection, according to the merit of their works? To this, he very justly answered, "O LORD God, thou knowest." Thou art well acquainted with all their thoughts and actions; and therefore knowest whether they be worthy or not: and in consequence of this answer, he was ordered to address these dry bones: ver. 4. "Then he said unto me, Prophecy concerning these dry bones, and say unto them, O ye dry bones, hear the word of the LORD." Although ye are so dry and perished, that no moisture is left in you; so that life is not to be expected from you: and by which he shewed, that of themselves, they were utterly unworthy of a resurrection; yet nevertheless, says he, hear the word of God; be attentive to his wonder working power: for (ver. 5—6.) "Thus saith the LORD unto these bones: Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin

skin, and put breath into you; and ye shall live, and shall know that I (am) the LORD."

The Prophet then informs us, that although he thought this a thing almost impossible; yet he prophesied; because it was God's command that he should do so; ver. 7. "So I prophesied as I was commanded: and as I prophesied there was a noise; And behold, (there was) a shaking, and the bones drew near, bone to its bone. And when I looked, behold, (there were) sinews upon them, and the flesh came up, and the skin covered them above: but (there was) no breath in them. Then he said unto me, Prophecy unto the breath, prophecy, O son of man, and say unto the breath, Thus saith the LORD God: Come from the four winds O breath; and breathe upon these slain, that they may live. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood on their feet, an exceedingly great host. Then he said unto me; Son of man, these bones (are) the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off

off for our parts." This is, a very just complaint of the nation; for although they are to be restored by the Messiah, in the latter days; yet of what benefit will the future redemption be, to those that have been so cruelly persecuted to death, and suffered martyrdom for the sake of his holy name, during this long and dreadful captivity? Thus also the Prophet Isaiah complained: (See Vol. Ist. page 176. &c.) and in answer to which, he immediately received that most benign, consolatory, and enlivening promise, "Thy dead men shall live; my deceased, they shall rise." as shewn at large, Vol. Ist. p. 181. &c. So the Prophet here likewise receives an order, to prophesy of the future resurrection, for their consolation; that they who mourn for Jerusalem, may also rejoice with her: ver. 12—14. "Therefore prophesy, and say unto them; Thus saith the LORD God; Behold, I will open your graves, and cause you to come up out of your graves, O my people; and bring you into the land of Israel. And ye shall know that I (am) the LORD, when I have opened your graves, and caused you to come up out of your graves,

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O my people, And shall put my spirit within ye, and ye shall live, and I shall place you in your own land : then shall ye know that I the LORD have spoken (it), and have done (it), saith the LORD.”

Thus has the Prophet in a forcible and beautiful manner, under the similitude of a prodigious number of dry bones, shewn the resurrection of the Jewish nation : I say of the Jewish nation ; and not of the rest of mankind : for although, in speaking of the great end that is to be effected by the resurrection, I have observed*, that there is to be a particular, and general resurrection : the former, for the Jewish nation ; and the latter for the rest of mankind : yet, here, the Prophet only speaks of that for the Jewish nation ; and therefore says, “ And will cause you to come up out of your graves, O my people ; ” and which is another great proof, that the Prophet was foretelling the resurrection, which is to take place after the restoration of the nation : as he made use of the term “ *graves*,” and which, he would by no means have done, had he intended to

* Vol. Ist. p. 194. &c.

have shewn the restoration of the nation, under the similitude of the image of the dry bones; as Christian commentators in general say, because there were no *graves* there; and therefore he did not make mention of any; as they all laid in the open valley: he therefore would have said, as usual, *And I will bring you up from among the nations, &c. and will bring you into your land:* and not have spoken of *breath*, and *life*, and the opening of the graves, &c. It therefore is plain, that this prophecy is to shew the future resurrection; as hath been shewn from the arrangement of the three prophecies that follow each other.

The reason that Christian commentators in general explain it, as denoting the future restoration of the nation; and not their resurrection, hath been shewn at large, (Vol. 1st. p. 182. &c.) in my remark on Bishop Lowth's Note on Isaiah xxvi. 19.

I must now observe, that it is manifest, that this prophecy hath at no time whatsoever been fulfilled; but remains to be accomplished at the time of the future restoration of the nation, by means of the true Messiah.

The sixth prophecy commences verse 15th, of the same chapter that contained the preceding prophecy ; and is continued to the end of the last verse of the same.

The Prophet having in the preceding prophecy, shewn the future resurrection of the dead ; proceeds now to inform us, that at the time of the resurrection, and the restoration of the nation ; the union of the kingdoms of Israel and Judah, will also then take place ; and they shall not be divided into two kingdoms, any more ; ver. 15 — 22. “ The word of the LORD came also unto me, saying ; Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and the children of Israel his companions * ; Then take another stick and write upon it, “ For Joseph, the stick of Ephraim and of all the house of Israel his companions†. Then join them one to another (as) into one stick, and they shall be-

* That is, Benjamin and Levi, who adhered to the kingdom of Judah ; as also some few of the other tribes, that fell to Judah.

† This denotes all the other tribes of Israel, and therefore the Prophet said, “ *all the house of Israel.*”

come

come one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou * (meanest) by these? Say unto them, thus saith the LORD God; Behold, I will take the stick of Joseph which (was) in the hand of Ephraim and of the tribes of Israel his companions, and will put them on it, with the stick of Judah, and will make them one stick, and they shall be one in mine hand†.

And

* Heb. What (are) these unto thee?

† The Archbishop of Armagh's Note on this place, is curious; and plainly shews how these critics trifle with the sacred text: it is as follows.—in mine hand] בִּיד יְהוּדָה, "in the hand of Judah," is the reading of *ḥ. Arab.* from the abbreviation "בִּיד", as Cappellus curiously observes "Curious indeed! For unfortunately for these *curious* critics, we know of no such thing as *abbreviations* in Scripture: Abbreviations are only to be found in Rabbinical writings. But it must farther be observed, that the Archbishop's comment, is equally as *curious* as Capellus's observation: for he observes, "I prefer this reading, as it makes the Prophecy more definite, in the hand of Judah; first, under Zerubbabel, and hereafter under a great king of that tribe." But with all due deference to the Archbishop's great knowledge, in sacred and profane learning, I fain would ask him, where he found, that Zerubbabel ever reigned over Judah, Ephraim, and *all* the house of Israel, their companions? Now, (not to mention the other parts of this prophecy; as, their not returning to *sin*.)

And the sticks whereon thou writest * shall be in thine hand before their eyes. And say thou unto them, Thus saith the LORD God; Behold, I will take the children of Israel from among the nations whither they are gone, and will gather them from every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all."

And as the division of the kingdom, was one cause of their falling into idolatry, by Jeroboam's making the calves; he tells them, that after their union, they shall no more return to sin: ver. 23d. "Neither shall they

sin any more; and God's sanctuary being placed in the midst of them for ever) this promise surely, cannot be said to have been fulfilled under Zerubbabel, who was nothing more, than the governor of Judea under Cyrus; and not the king under whom the whole nation is to be united. It however, is some consolation to us poor Israelites, that in his great goodness the Archbishop has allowed us to hope that, it may be fulfilled "hereafter, under a great king of that tribe."

* Heb. Shalt write.

defile

defile themselves any more with their idols, nor with their abominations, nor with any of their transgressions : but I will save them from all their dwelling places wherein they have sinned, and will cleanse them :” That is, from all the countries where they have been in captivity ; and where they had sinned, by bowing down to stocks and stones ; agreeable to what our legislator Moses said*, “ And thou shalt serve other gods, wood and stone.” And because they were there polluted in their sins, he says, “ and I will cleanse them ;” so that they will then be clear from all pollution ; and which will be the means of their being happy in the enjoyment of what they had so long been deprived of : namely, their being under the immediate government of God, and the house of David ; as the Prophet says in the latter member of the verse, and ver. 24th. “ And they shall be my people, and I will be their God. And my servant David (shall be) king over them, and they all shall have one shepherd ; and they shall walk in my judgments, and observe my statutes, and do them.”

* Deut. xxviii. 36—64.

In ver. 25th. he shews the eternal existence of the nation, and their possession of the land for ever. "And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers have dwelt; and they shall dwell therein, (even) they and their children and their children's children for ever; and David my servant (shall be) their prince for ever."

The Prophet then proceeds to shew that, they are no more to be vexed, or tormented with wars, or any other trouble: but shall enjoy everlasting peace, and the highest state of felicity, both temporal, and spiritual; ver. 26—27. "I will also make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them; and will place my sanctuary in the midst of them for ever. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."

The Prophet goes on to shew, that their sanctity will be such, as to be known among all nations, who by that means, will be brought to the knowledge of the one true God; ver. 28. "And the nations shall know

know that I the LORD sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

From the preceding explanation of this prophecy ; the following fundamental principles are deducible. First, The future redemption and salvation of Israel ; as is* said, " Behold, I will take the children of Israel from among the nations whither they are gone, and will gather them from every side, and bring them into their own land." And which agrees with the *third principle* contained in the prophecies of Isaiah.

Second, The restoration of the ten tribes ; and which principle, it must be observed, hath in none of the prophecies, been so clearly shewn, as in this ; where the Prophet says, ver. 19. " Behold, I will take the stick of Joseph, which (was) in the hand of Ephraim and of the tribes of Israel his companions," &c. And which agrees with the *fourth principle* of Isaiah.

Third, that a king of the house of David, is to reign over Israel and Judah together. This principle also, hath not been more clear-

*. Verse 21.

ly expressed by any other Prophet, than by Ezekiel, when he says, (ver. 22.) "And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," —ver. 24, "And David my servant (shall be) king over them," &c. And which agrees with the *tenth principle* of Isaiah.

Fourth, that they will then enjoy the highest state of spiritual happiness on earth; by the return of the divine presence, and the spirit of prophecy among them, as aforetime: (but which they did not enjoy during the continuance of the second temple) as is said*, "And I will place my sanctuary in the midst of them for ever," &c. And which agrees with the *eighth principle* of Isaiah.

Fifth, that God will then circumcise their heart, so that they will no more return to sin; and consequently, will not go into captivity any more; but shall possess the land, and dwell in it for ever: as is said†, "Neither shall they be defiled any more with their

* Verse 26.

† Ver. 23.

idols, nor with their abominations," &c. And ver. 25—26. "And they shall dwell therein, (even) they and their children and their children's children for ever:"—And I will make a covenant of peace with them;" &c. And which agrees with the *eleventh principle of Isaiah*,

Sixth, that the nations will then acknowledge the Unity of God; will serve and worship him; as is said, ver. 28. "And the nations shall know that I the LORD sanctify Israel, &c. And which agrees with the *twelfth principle of Isaiah*.

Now, it is well known that, none of these great and glorious promises were fulfilled at their return from Babylon: for then, the ten tribes did not return: no king of the house of David reigned over them: though the Prophet says, "My servant David shall be their prince for ever." Neither did they possess the land for ever &c.

And, I presume, that no one can be so hardy, as to say, that they ever were fulfilled by, or under Jesus; either while he walked upon earth; or at any time during the existence of Christianity, even to this present time.

It also is manifest, that they cannot in any sense whatsoever be applied to the spiritualizing scheme of the Christians: Whence it is demonstrable, that they remain to be accomplished at the appearance of the true Messiah.

As to what the Archbishop of Armagh observes, (Note on Ezek. chap. xxxvii. ver. 24), "The similitude between Christ at his future advent to reign over the Jews, and David his progenitor, may consist in the flourishing state of spiritual affairs amidst external magnificence. "My servant David shall be their prince for ever, favours the supposition that Christ will hereafter assume regal state on earth among the converted Jews." I shall only say, (as I have already observed in Vol. I. p. 131. to which I refer the reader) That I am confident, that Christians cannot produce *one* single, clear, unequivocal prophecy from the Old Testament, which foretells a twofold coming of one and the same person as the Messiah; and that too, at the distance of such a number of years as have already elapsed from the supposed period of his being on earth: much less

less, that the same person is first to be a *suffering* Messiah; then a *spiritual* Messiah; and afterwards, when upwards of seventeen or eighteen hundred years have elapsed, he is to come again, and reign as a *temporal* prince upon earth; he and his posterity after him, for ever. For this, I again assert, that Christians have no authority from the prophecies of the Old Testament; and their embracing such opinions, plainly shews to what miserable shifts they are obliged to have recourse, in order to explain away the true intent and meaning of the word of God, that so plainly stares them in the face, whilst they thus attempt to divert it from its true sense.

Dr. Priestly indeed, took another course, (and I must acknowledge, a far more rational one had he had any authority for it from Scripture) to evade the force of the prophecies that speak of the great temporal happiness and prosperity that we are to enjoy in the latter days under the Messiah, the prince of the house of David; by pretending that the *suffering Messiah* is one person; and the *prince of the house of David* is another*: and

* Letters to the Jews, p. 38.

that

that it is under the latter that we are to enjoy all the temporal glory that we expect to be our lot ; for he acknowledges that, “ the Messiah we look for will come *.” And it is this, that has induced Christians to tell us of a second coming ; because they are fully convinced from the prophecies of the Old Testament, that the glorious promises therein contained, were never accomplished at the past advent of Jesus ; for instead of that happiness, glory, and prosperity, that we expected, and were taught to expect from the Messiah, according to the prophecies ; Jesus, if he was that Messiah, brought us nothing but shame and misery : for a few years after his death, the nation instead of beholding the accomplishment of these great promises, saw its temple burnt, its capital city razed, its worship abolished, its government destroyed, its children dispersed all over the universe, and made the execration and contempt of mankind. The Christians therefore, in order to induce us to embrace Christianity, endeavour to sooth us with the idea of the second coming of their Messiah ; for as a fa-

* Ibid. 35.

mous Christian author says*, “A time then must come, which shall be the reign of the Messiah and the Jews, in which this nation shall be exalted, as has been promised above all the nations, and shall reign by its Saints, its Prophets, and Apostles. For otherwise, I am bold to say, That all the prophecies made to this people were delusive, and were only given them for a snare†.”

But this scheme of the second coming of Jesus, which is founded on that of the Millennium, is, as I have already shewn‡, a mere chimera, an *ignus fatuus*; and for which, there is not the least authority in the prophecies of the Old Testament.

The seventh prophecy commences chapter xxxviii. ver. 1st. and is continued to the end of the last verse of chapter xxxix.

The purport of this prophecy, (according to the arrangement above mentioned) is the vengeance which God will take in the latter days of the enemies of the Jews, for the

* Jurieu's Prophecies. Tom. 2. page 207.

† See Vol. I. p. 136, where this is treated of at large; and to which I must refer the Reader, in order to prevent repetition.

‡ Ibid. p. 131.

cruelties exercised against them, from the first destruction of their country, and their being carried into captivity, to the very time, that he shall inflict this punishment on them.

Before we proceed it must be observed that, the generality of commentators are of opinion, that the nations here mentioned, will come to invade the Jews after their restoration, and reestablishment in their own land; and this will be, in order to refine and purify them, when the wicked are to be cut off, and the true believers will be preserved. But to this, the learned Abarbanal objects; as the nation will already have been refined, before they shall be restored to their own land: as God will judge them in the wilderness of the people, in their journey thither; as already shewn: (p. 239. &c.) he therefore is of opinion, that they will not come to attack the Jews, but to dispossess the Christians of the holy land; which they, (stirred up by God, as we find that Gog will also) shall have by some means gotten possession of. And, as that was the spot where they first began to afflict the nation, they therefore will all meet there with their due reward; Christians, Mahometans

hometans, and Pagans, will all fight against each other : and thus will the vengeance of God be accomplished upon them. Now, although there is a difference of opinion concerning the motive that will induce Gog and the nations that shall come with him to this war ; yet, *all* agree, that this is certainly to take place in the latter days : when the nations will be punished for what they have done to the Jews, for so many hundred years ; as mentioned in the different prophecies delivered by the Prophets.

We now proceed to the explanation of the prophecy.—ver. 1—3. “ The word of the LORD came also unto me, saying : Son of man, set thy face against Gog (of) the land of Magog, prince of Rhos Meshech and Tubal, and prophesy against him, And say, Thus saith the LORD God : Behold, I (am) against thee, O Gog, prince of Rhos Meshech and Tubal.” Mageg we know was the second son of Japhet, and (as Mr. Mede expresses it) by the consent of all men, placed north of Tubal, and esteemed the father of the Seythians, that dwelt on the east and north east of the Euxine sea. Michaelis com-

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pares the word *Gog* with *Kak* or *Chak*, the general name of the kings among the ancient Turks, Moguls, Tartars, Cataians, and Chinese: Spic. Geogr. p. 34. and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks called Scythia, and we Tartary. The Turks are generally allowed to be of Scythian origin. And Pliny says (L. v. ch. xxiii.) that the city in Syria called *Hierapolis*, was by the Syrians called Magog; which name it is supposed to have derived from the *Scythians*, when they made an excursion into Syria, and took this city. On the like account it is that the city of Bethshean in the territories of the tribe of Manasseh on this side Jordan, being seized on by the *Scythians*, when they enlarged their conquests in Syria, and which was kept by them as long as they continued in Asia, was afterwards called *Scythopolis*. As to שֶׁנִּי, I must observe that it is not an appellative, as in the common translation of the Bible; but is a proper name; and denotes the people called *Rhossi*. For as Bochart observes from the Nubian Geographer, that the river in Armenia, called by the Greeks *Araxes*, is by the Arabians

ans called *Rosh*. This also, (according to Dr. Wells*,) makes it probable that the Moscovites, or Muscovites in Europe, were a colony originally of Meshech, or Mosoch, called by the Greeks, Moschi, not only on account of the likeness of names, but also of the respective situations of the Asiatick and European Moschi one to the other. And therefore, he farther observes, that “the *Moschi* † and *Rossi* being thus neighbours in Asia, their colonies kept together in Europe; those of the *Moschi* seating themselves in the province of Muscovy, properly so called, that is, the parts about the city of Moscow: those of the *Rossi* seating themselves in the parts adjoining on the south. For the learned *Bochart* has observed from *Tzetzes*, that the people called *Tauri*, and from whom the *Taurica Chersonesus* took its name, were in the days of *Tzetzes* better known by the name of *Ros*, than of *Tauri*. Upon the whole therefore it may very probably be believed, that the *Muscovites* and *Russians* in Europe were colonies of *Meshech*, or else of *Meshech*.

* Hist. Geogr. Old Test. Vol. Ist. page 158.

† Ibid. p. 159.

and *Tubal* jointly." As to *Tubal*, they are supposed to be the *Asiatick Iberians*; the same whom the Greeks called *Iberi*, and who were originally seated to the north of *Me-shech*. And *Bochart* supposes that they are the people called *Tibirani*; who were seated towards mount *Caucasus*.

Having thus given as good an account as we possibly can of these nations; at this distance of time; we proceed to the farther explanation of the prophecy.

The Prophet then in strong, forcible, grand, and sublime language, adorned with magnificent imagery, shews that God will allure *Gog*, to come up against the land, by turning of him about, with hooks in his jaws: for the nations that then will have possession of the holy land, will be as the hooks to draw him and his powerful host thither; in like manner as *Deborah* said to *Barak**, "Go, and draw toward mount *Tabor*, and take with thee ten thousand men, &c, —And I will draw unto thee, to the river *Kishon*, *Sifera* the captain of *Jabin's* host, &c." For by *Barak's* ascending mount *Tabor*,

* *Judges*. iv. 6—7.

he drew out Sifera and his host. Thus will it also be with Gog. ver. 4—13. “And I will turn thee back, and put hooks into thy jaws; and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed (in) gorgeous apparel, (even) a great company (with) bucklers and shields, all of them handling swords: Persia, Ethiopia, and Lybia with them; all of them (with) shields and helmets: Gomer, and all his bands; the house of Togarmah (from) the north quarters, and all his bands; (even) many people * with thee.” Thus the Prophet enumerates the different nations, that are to come with Gog; the three former of which, are known to us; and Gomer denotes the ancient celts; the “*Cimmerians*†, a very old and celebrated people, who inhabited the peninsula of Crim Tartary.” Michaelis’s note on this place. Togarmah, some think denotes Capadocia; and which in a manner lies due

* Heb. Peoples:

† The people called *Cimmerij*, according to Herodotus, (Lib. 4.) who originally inhabited the greatest part of the northern tract of the lesser Asia.

north

north of Judea*. Though Michaelis thinks it denotes Armenia†.

The Prophet goes on to desire him to prepare for the war. “Prepare even prepare thyself, thou and all thy company‡ that are assembled unto thee; and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land brought back from the sword, (and) gathered out of many people, unto the mountains of Israel which have been continually desolate;” Abârbanal observes that, מְקַבְּצֵת מֵעַמִּים רַבִּים does not denote the Jews, as gathered from among the different nations; but properly signifies *an assemblage of many people*: and denotes a *collection* of the different Christian nations, that will then be in possession of the holy land; having lately dispossessed the Mahometans of it: and in this manner it was continually desolate; as being first laid waste by the Romans; afterwards taken by the Saracens; then by the Christians: afterwards by the Turks; and now again by the Christians, as mentioned

* Geogr. O. Test. p. 124.

† Spic. geogr. page 76.

‡ Heb. Thy assembly: or, Congregation.

in the latter member of the verse; "but it is taken out from the people; and they dwell securely all of them." That is, the Christians who have taken it from the Mahometans: and thus for the time they shall have possession of it, they will dwell safely. And it is against these that Gog will come up: and thus will Christians, Mahometans, and Pagans, all be brought together to one spot, as above mentioned. And therefore the Prophet proceeds, "And thou shalt go up, as a storm cometh, thou shalt be as a cloud to cover the land; thou and all thy bands, and many people * with thee. Thus saith the LORD God: It shall come to pass at the same time† (that) things shall arise in thine heart, and thou shalt think an evil thought; and shalt say, I will go up to the land of unwall-ed villages: I will go to them that are at rest, that dwell safely; all of them dwelling without walls, and having neither bars nor gates: To take a spoil and to divide a prey; to turn mine hand against the desolate places *that are become* inhabited, and against a peo-

* Heb. Peoples.

† Heb. In that day.

ple gathered * out of the nations, which have gotten cattle and goods, dwelling in the middle of the earth. Sheba, and Dedan, and the merchants of Tarshish, and all the villages thereof, shall say unto thee, Art thou come to take a spoil? hast thou assembled thy company to divide a prey? to carry away silver and gold, to take away cattle and goods, to divide great spoil?" But this will not be; for they shall all fall as dung upon the face of the field.

The Prophet then proceeds to shew the cause of God's inflicting this severe punishment on Gog and the nations that shall come with him: which is because they had carried the ten tribes captive, and spilt their blood as water: therefore in the very place that they committed their wickedness, there they are to receive their judgments, ver. 14 — 16. "Therefore prophecy, son of man, and say unto Gog, Thus saith the LORD God: In that day, when my people Israel dwelt securely, dost thou not know † (it)?"

That

* Properly, A collection of different nations. Abar-banal.

† The Archbishop of Armagh reads *וַיַּרְא* "rise up," instead

That is, (as Abarbanal observes) in the days of Sennacherib, when my people Israel dwelt securely on the other side Jordan, and in the land of Zebulun and Naphtali, and in Samaria, &c. dost thou not remember what thou didst unto them? for, "Thou didst come from thy place, from the north quarters, thou and many people with thee, all of them riding upon horses, a great company and a mighty host. And thou didst come up against my people, as a cloud to cover the land;

instead of תָּרַע "*thou knowest*," his reason for which, he gives in his note, as follows. — "rise up] Cappellus observes that ~~it~~ read תָּרַע; which Houbigant and Dathius greatly prefer. The latter critic refers to Jer. vi. 22: "תָּרַע *ô*. rectis, ni fallor. Confer Jer. vi. 22. "Secker." All this, is very fine to be sure; and sounds pompously in the ears of a mere English reader; or the half taught Hebraist. But the true Hebraist, views such false criticism with pity; and smiles at the superficial tinsel: for unfortunately for these profound criticks, all this will not help them: for תָּרַע without ~~it~~ pointed which way they please, as it is in Scripture; (though I suppose that in their great wisdom, they have discarded the points) does not denote *to stir up*; for if pointed thus, תָּרַע as in Psalm cxli. 8. it signifies *to pour out*. And if pointed thus תָּרַע it is a *noun substantive*; and denotes a *razor*. And if we read with Secker, we must add וְיָנַח. And after all, this twisting and wire drawing of the poor printed text, will not do: for the proper grammatic form of "thou shalt rise up," is, תָּרַעְרָא.

(therefore) in the latter days it shall also come to pass, that I will bring thee against my land; that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes." For when God shall have thus punished him, for what he did a-foretime to Israel, then will his name be sanctified. And therefore, the Prophet says immediately after ver. 17. "Thus saith the LORD God: (Art) not thou he of whom I spake in old time by my * servants the prophets of Israel, who prophesied in those days, (many) years (past), that I would bring thee (here) because of them?" That is, I would bring thee here, to take vengeance on thee for their sake: for what thou didst unto them. The Prophet therefore, in grand, sublime, and indignant language, with magnificent and terrific imagery; foretells his destruction; ver. 18—20. "And it shall come to pass in that day, (even) on the day when Gog shall come against the land of Israel, saith the LORD God, (that) my fury shall rise up in my face. For in my jealousy, (and) in the fire of my wrath have I

• Heb. By the hand of.

spoken : surely in that day there shall be a great shaking in the land of Israel : So that the fishes of the sea, shall shake at my presence, and the fowls of the heavens, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all the men that (are) upon the face of the earth : and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." The "great shaking" does not denote an *earthquake*, as Archbishop Newcombe (after Houbigant) has erroneously thought : (See his note on this place) but under this figure, the Prophet has shewn the dreadful slaughter of the nations, who are compared to "the fishes of the sea," &c. And "the fall of the mountains," &c. denotes the fall of their kings, princes, and great men : the same as the heavens &c, denote thrones and dignities ; (as shewn Vol. Ist. p. 215. &c.) and therefore, the Prophet immediately explains the figure : ver. 21. "And I will call for a sword against him throughout all my mountains, saith the LORD God : every man's sword shall be against his brother." That is, the

Christians against the Mahometans ; for as the former are descended from Edom, and the latter from Ishmael ; they, according to Scripture language, are brethren.

The Prophet then proceeds to shew that, God will not only take vengeance on them by the sword ; but also by the pestilence, fire, &c. and by which, he will be magnified in the sight of the nations : ver. 22—23.

“ And I will plead against him with pestilence and with blood ; and (with) an overflowing shower, and great hail stones ; (and) fire and brimstone will I rain upon him, and upon his bands, and upon the many people* that (are) with him. Thus will I magnify myself, and sanctify myself, and I will be known in the sight of many nations ; and they shall know that I am the LORD.” For when God shall take vengeance on the nations, for what they did to his people ; they will stand in awe of him ; his particular providence will then be acknowledged ; and he will be magnified, as a just judge.

The Prophet goes on to exemplify more at large, the figurative language that he had

* Heb. Peoples.

made use of above: chap. xxxix. 1—7.

“ Therefore, thou son of man, prophecy against Gog, and say, Thus saith the LORD God; Behold, I (am) against thee, O Gog, prince of Rhos Meshech and Tubal; And I will turn thee back, and will strike thee with six (plagues*), when I cause thee to come up from the north quarters, and bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that (are) with thee; to the birds of every sort †, and (to) the beasts of the field, have I given thee to be devoured. Thou shalt fall upon the face of the field: for I have spoken (it), saith the LORD God. And I will send a fire on Magog, and on them that dwell securely in the isles: and they shall

* This is according to Kimchi's father, and Abarbanal: as the Prophet says, with *pestilence*, and with *blood*, and with an *overflowing shower*, and *great hail stones*, *fire* and *brimstone*, which are the *six plagues* that he is to be smitten with. But Jarchi, thinks, it denotes to *deceive*. And Kimchi explains it thus, *I will leave a sixth (part) of thee*.

† Heb. Wing.

know

know that I am the LORD. So will I make mine holy name known in the midst of my people Israel: neither will I (suffer) mine holy name to be profaned any more: and the nations shall know that I (am) the LORD, the Holy One in Israel." For then the nations will not be able to say, that the Jews were in captivity for crucifying the lord and saviour of the world; (as above mentioned p. 278.) but that, God is the Holy One in Israel.

And, as this prophecy was not to be accomplished till an exceedingly distant time; at the end of the captivity; in the latter days; the Prophet therefore assures us, that we may depend on its accomplishment: for, ver. 8th, Behold, it is come, and it is done, saith the LORD God; this (is) the day whereof I have spoken,

The Prophet then proceeds to describe the burning of the arms of the enemies of Israel; and which will be so numerous, that they will have no occasion to take any wood from the field for seven years: ver. 9—10. "And they that dwell in the cities of Israel shall go forth, and they shall set on fire and burn

burn the armour, the shields, and the bucklers, the bows, and the arrows, and the hand-staves, and the spears ; and they shall burn them (for) fire seven years : So that they shall take no wood from the field, neither cut down (any) from the forests : for they shall burn the armour for fire : and they shall spoil those that spoiled them, and shall plunder those that plundered them, saith the LORD God."

The Prophet then informs us, that in order to cleanse the land, that the air might not be corrupted or putrified, by the numerous slain ; God hath promised to give Gog there a place of burial ; ver. 11th. " And it shall come to pass, in that day, (that) I will give unto Gog a place of burial there in Israel, the valley through which they pass to the east of the sea : and it shall stop (the nostrils of) the passengers : and there they shall bury Gog, and all his multitude : and they shall call (it) The valley of the multitude of Gog."

He then goes on to inform us, that the number will be so great, that all the people of the land will be engaged seven months in burying of them : ver. 12—13. " And seven

ven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury (them); and it shall be a renown to them (in) the day that I shall be glorified, saith the LORD God."

He farther informs us, that they will be so diligent in cleansing the land, that even after the seven months, they will make strict search after the carcases that yet remain unburied: ver. 14—15. "And they shall set apart men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth to cleanse it; after the end of seven months shall they search. And the passengers (that) pass through the land, when (any) seeth a man's bone, then shall he set * up a mark by it, till the buriers bury it in the valley of the multitude of Gog. Also the name of the city shall be MULTITUDE. Thus shall they cleanse the land.

The Prophet then, in bold figurative language, goes on to shew that, there will also be another event that will greatly contribute

* Heb. Build.

to the cleansing of the land, by a general invitation given to the birds, and beasts of prey, to the sacrifice on the holy mountains of Israel : ver. 17—20. “ And thou, son of man, Thus saith the LORD God : Say unto every winged bird, and unto every beast of the field ; Assemble yourselves, and come, gather yourselves from every side, to my sacrifice which I make* for you, (even) a great sacrifice upon the mountains of Israel : and ye shall eat flesh and drink blood. The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink ; of rams, of lambs, and of he-goats ; of bulls, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and ye shall drink blood till ye be drunken, of my sacrifice which I have made for you. Thus shall ye be filled at my table (with) horses and (with their) riders, (with) mighty men and (with) all † warriors, saith the LORD God.”

And here, the honour of God, my veneration for his holy word ; and my feeling for the honour of our nation ; will by no means permit me to omit taking notice of the in-

* Heb. Sacrifice.

† Heb. Men of war.

famous charge brought by that arch infidel Voltaire, against the Jews; that they were a nation of *cannibals* and *man-eaters*. This he has asserted; not once, or cursorily, but in twenty places; in jest and in earnest; and in proof of which, he quotes this prophecy of Ezekiel; but with how little truth, the reader will see from his own words; as follows. "Ezekiel promises the Jews, by way of encouragement, that they shall eat human flesh." (Treatise of Toleration).

"And the Prophet Ezekiel promises the Hebrews from God, that if they exert themselves well against the king of Persia, they shall eat the flesh of horses and of the riders." (page 22, of the additions to the Universal History).

"And our enemies, accuse us of having offered up men, and even of having eaten them, as Ezekiel says." (Sermon of the Rabin Akib).

"And it is certain, that the Jews must have used human flesh for food in the time of Ezekiel, since he foretells to them, in the xxxixth chapter, that if they defend themselves well against the king of Persia, they shall

shall eat not only the horses but besides the horsemen, and the other men of war. This is positive." (Article Antropophages, Philosophical Dictionary).

Thus, this grave historian and philosopher, who is in love with truth, has the confidence to assert that it is positive, that Ezekiel invites the Jews to a feast of human flesh. Good God! is this possible? Can any man that is a lover of truth, assert such falsity, and so often? For it is manifest to demonstration from the *whole text* here quoted, that the invitation is entirely confined to the ravenous animals, the birds and beasts of prey; and by which bold figure, the Prophet describes the dreadful slaughter that is then to take place. And it is equally clear, that no other eyes but those of Mr. de Voltaire could see in this text, that Ezekiel promises to the Jews to give them human flesh to eat. Hence it is manifest what little credit is due to those Deists and infidels, when they speak of the Jews; of their laws, and their prophets; and which, perhaps they have never read. If they can but calumniate them, it matters not what kind of argument or reasoning they make us of; their

admirers will greedily swallow all without examination; if they did not think so, they would scarcely argue in the manner they do. As an instance of which, I shall just take notice of what this philosopher has advanced as another proof of this charge.

“ Even Moses threatens the Jews that they shall eat their children, if they transgress the law.” (Additions).

“ They are not commanded in any place to eat human flesh; they are only threatened with it; and Moses tells them that if they do not observe his ceremonies, the mothers shall eat their children.” (Philosophical Dictionary).

This proof is certainly very strong: who can deny the force of such reasoning? *Moses threatens the Jews that they shall eat their children. &c.* Therefore they were man-eaters! This is a consequence nobly deduced! Other people would naturally have drawn a quite contrary conclusion: but every philosopher has his peculiar way of reasoning; and the logick of modern enlightened philosophers is very different from that of the vulgar. Again: *The Jews are not commanded in any place to eat human flesh; they are only threat-*

threatened with it. Now, since they are threatened with it, it is a certain proof that this kind of food was not in common use amongst them, neither was it very agreeable to them. If a cannibal was threatened with being compelled to eat human flesh, he would smile at such punishment. People can only be threatened with the eating of such food as they nauseate and detest. Thus it is manifest that his very expressions contradict his arguments.

It is also somewhat curious to see how these modern philosophers can reconcile contradictions; for as they are threatened by Moses with being obliged to eat human flesh, so they are promised it, as an indulgence by Ezekiel. But how one and the same thing can serve both for a *threat* and an *indulgence*, is really above my comprehension; I must therefore leave it to be reconciled by these enlightened philosophers; who with a facility peculiar to themselves, can easily prove that right is wrong; and truth falsehood.

To return: The Prophet having foretold the great and dreadful slaughter that is to take place for the punishment of the nations; shews us, that we should not think, that

that by the destruction of the nations, the glory of God will be diminished; as, "in the multitude of the people (is) the king's honour *:" No. On the contrary, his glory will be then more exalted: ver. 21—24. "And I will set my glory among the nations; and all the nations shall see my judgment which I have executed, and mine hand which I have laid upon them. So the house of Israel shall know that I (am) the Lord their God, from that day and forward. And the nations shall know that the house of Israel for their iniquity were carried into captivity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; and all of them fell by the sword. According to their defilement, and according to their transgression, I did unto them, and hid my face from them." The Prophet thus shews how the glory of God will then be established among all the nations; that Israel will no more return to sin; and that all the nations will be brought to the knowledge of the true word of God; because they will then be

* Prov. xiv. 28.

fully convinced, that the nation was punished by God for the transgression of his law; and not for crucifying the son of God, as Christians assert; and by which, his holy name hath been profaned; as above shewn, page 278.

The Prophet then proceeds to shew that, after God shall thus have taken vengeance on the enemies of the nation; and thereby vindicated his holy name; he will restore them to their own land; ver. 25—29. “Therefore thus saith the LORD God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and be jealous for mine holy name: And they shall forget their reproach, and all their trespasses whereby they trespassed against me: when they shall dwell securely in their land, and none shall make (them) afraid: When I bring them back from the people*, and gather them from the lands of their enemies, and am sanctified through them in the sight of many nations. And they shall know that I (am) the LORD their God, in that I caused them to be carried captive among the nati-

* Heb. Peoples.

ons, and (afterwards) collected them into their own land, and none of them will I leave there any more: Neither will I hide my face any more from them, when I have poured out my spirit upon the house of Israel, saith the LORD God."

From the explanation here given of this prophecy, the following fundamental principles are deducible. First, the vengeance which God will take on all those nations, that have persecuted Israel: of which number is Gog, &c. And which agrees with the *first principle* contained in the prophecies of Isaiah.

Second, the salvation, and entire redemption of the nation: as is said, (ver. 25.) "Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel,——And none of them will I leave there any more." And which agrees with the *third principle* of Isaiah.

Third, that Israel shall not return to captivity any more: and which agrees with the *eleventh principle* of Isaiah.

Fourth, the nations will all then acknowledge the true Unity of God, and serve him in truth: as is said, (ver. 21.) And I will
set

set my glory among the nations ; — and all the nations shall know, &c. And which agrees with the *twelfth principle* of Isaiah.

Fifth, the return of the divine presence, and the spirit of prophecy : (as is said, ver. 29.) “ When I have poured out my spirit upon the house of Israel :” and which agrees with the *eighth principle* of Isaiah.

But were these great and important promises fulfilled at their return from Babylon ? Certainly not. For then, no such vengeance was inflicted on their enemies : the whole house of Israel was not collected, and brought to their own land ; so that not one of them remained behind : the nations did not come to the knowledge of the true Unity of God : neither was the divine presence, or spirit of prophecy restored to the second temple. And, it is well known, that they were again carried captive, into this long and dreadful captivity. From all which, it is manifest, that these promises were not then fulfilled. And, it is equally clear from the *aforsaid arguments*, that they never were fulfilled by, or in the person of Jesus : And it would only be wasting of time to no purpose, to shew

Vol. II. T t that,

that, they can not in any manner be applied to the spiritualizing scheme of the Christians: they consequently, remain to be fulfilled at the restoration of the nation, by the hands of the true Messiah; whom God in his great Mercy, may be pleased to send speedily, to redeem his chosen people. Amen.

END OF VOL. II.

